The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Two servants of the living Christ are these;
In each its separate sphere to serve mankind.
No Church should e'er coerce its civil peer:
Nor State the prophet's word compel or bind.
But each in meek obedience to its Lord
Help and support its fellow-servants word.

Vol. LXI OCTOBER, 1927 No. 10

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that geniune repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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EDITORS:
WILLIAM PARSONS RICHARD CAMERON WYLIE

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CONTENTS

THE LEADER
The Protestant Social Order ... 2

NOTES BY THE WAY
By the Editor ... 5

THE OUTLOOK
A True Spirit ... 8
Our New Secretary—Evangelical Church Population ... 9
Premier Baldwin's Toronto Address ... 10
An Experiment in Law Enforcement ... 12
An Anomaly—An Example of Aggression ... 13
Political Vaudeville ... 14
Dry Leader Passes—Bible Conference ... 15

CONTRIBUTED ARTICLES
Tendencies in Modern Education—Maud I. Corbett ... 16
Shall Be Put To Death—Raymond K. Hudson ... 17
H' Biblos—Lee Anna Starr ... 21

EDITORIAL
A Symptom of National Health ... 25
Ecclesiastical Aggressions ... 25
Democracy's New Need of Religion ... 29
Dr. Breckinridge Resigns ... 30

DEVOTIONAL PAGE
Ecclesiastical Usurpation in Judea ... 31
War No More—Martha Shepard Lippincott ... 32

THE STORY
Americans All ... 33
Uncle Bertram's Garden Sass ... 35

FROM THE WORKERS
Mrs. Shepard's Letter—A Despotism In America ... 36
Is This Nation Secular or Christian?—W. S. Fleming ... 37

OUR EXCHANGES
What Twelve of Our Neighbors Say ... 41

BOOK REVIEWS
The Once Over of Five Books ... 43

THE CORRESPONDENCE SCHOOL
Governor Smith In Our Exchanges ... 45

RADIO REACTIONS
From Everywhere ... 48

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Prostestant Social Order

EVERY religion tends to embody itself in its own social and political as well as ecclesiastical forms. It as naturally labors toward these ends as an oyster or a nautilus does to the creation of its own shell.

Equally true is it that every form of civil government when independent of any supreme super spiritual authority tends to erect itself into an absolutism and in some form deify its own collective will expressed in some symbol or head. It has been frequently pointed out of late that the world today is in far more danger from a merciless, tyrannical, secular absolutism than it is from the aggressions of any form of ecclesiasticism. One of the half learned lessons of the World War is that this is a fact. In view of this the wisest course for a Protestant in America is, while not relaxing his vigorous watchfulness against the aggressions of ecclesiastical organizations, to stand fast in his Protestant liberty and by learning its principles perfect them in the social anl political structures he has alrealy created.

The United States is traditionally, historically, fundamentally, institutionally and in most of its subordinate structures a Protestant Christian nation. The desire of the majority of its citizens is to keep it such, and to perfect it along the lines of its foundations. But it still remains a fact that the last and most puissant of the political creations of this Christian nation, its Federal Constitution is secular, and this secular form is slowly tending toward irresponsible power, a sovereignty that knows no superior in heaven or on earth.

There are in our national life five vigorous types of religion which are striving to create their own social and political customs and institutions. They are Protestantism, Romanism, Mormonism, Hebraism and Seventh Day Adventism. We might add the negation of all of these, Atheism. What the final outcome of the struggle of these diverse religions will be is one of the mysteries of the future. Our faith in Christ and the Bible leads us to the belief and the hope that the Protestant Christian social order will prevail. But it will win only as Protestants understand it, believe in it and labor to create their own ideals, forms, and customs anew for each generation. If the Protestant Nautilus that created our present fair home for itself should by some misgeneration cross with a clam, Protestant civilization will inevitably change to some nondescript hybrid that will go the way of all hybrids. That is our one danger today.

Let us in order to comprehend this problem imagine what would come to pass if either of these vigorous types, or the negation of them all, should have its own way and create its own social order.

Begin with the largest of these, Roman Catholicism. It has no hesitancy in declaring its purpose to make this a Roman Catholic country. That was the purpose in the Eucharistic Congress. Grant that it should succeed, what will be the resulting social order?

Rome's conception of herself is of a dominating, all embracing mediating world power. Her conception of Christ as the supreme ruler of the world is

sound Christianity. But her idea of herself as an ecclesiastical body of which the Bishop of Rome is the head, national states but the arms, families and social organizations only its various functional organs is bound to create social and political customs and forms in accord with this idea. We should then have a nation whose civil government derived its authority from the Roman Church; which accepted it as a natural duty to support and protect the Roman Church and to eliminate by one means or another all different or opposing religions; establish all of her moral ideals and choose its rulers subject to her approval. That would be ideal Romanism, but scarcely American democracy or American liberty.

Fewer in numbers, but no less positive in her claims is Mormonism. This religion is seeking to create a social order that is closely akin in its form to that of Romanism. It is a religion that has already created an ecclesiastical organization that is aggressive and defiant in its proclamation of purpose. Like Rome it proposes to subordinate the civil and economic order to its head, who is to be seer, revelator and ruler of all. At the present, his name is Heber J. Grant. Should it succeed we would simply have a dechristianized, paganized semblance of what Rome is attempting to achieve in America. But it would be far from what the founders of the United States aimed at.

Then there are two religions which are frankly favoring a secular form of civil government. They are the Hebrew and the Adventist. The first of these has so long lived as "The Dispersion" and often suffered persecution because of their religion, at the hands of Romanized civil governments that their choice is not to be wondered at. This experience seems to have destroyed their historic conception of the everalsting, spiritual throne of David, and they imagine that they would be safer and more advantageously situated under a secular civil order than under one that has any recognized spiritual suzerain. Should Zionism succeed in Palestine it is interesting to speculate on what it would do in this field of creative effort. Would it carry over British common law? Would it erect a secular state? We doubt it. It would be far more apt to recreate the ideal of the Davidic kingdom, the Maccabean oligarchy of the priesthood, or a republic not unlike our own except that the Old Testament alone would be its common law where the whole Bible is ours. But this would not be American Christian republican democracy, whose foundations were laid by the people of the Thirteen Colonies.

The second of these religions which is seeking to secularize American civil life is the Seventh Day Adventists. It has no plan or ideal for social organization outside of its church. In its view the present world is under the dominion of the Devil and is to be totally destroyed at the second coming of Christ, which will probably be soon. At that time He will reveal and establish a social order according to His will. In the meantime its aim is to convert as many individuals as possible and prepare them for the future, and any social reform work done is merely in the nature of patching up the old barracks of this present social order to make it as comfortable as may be until He comes. They come into conflict with a Protestant social order at the point of the Lord's Day as the

reorganized Christian Sabbath which is safeguarded by rest day laws, against exploitation. They would come into conflict with a Roman Catholic order in the same way. Believing that a purely secular state will allow them to have their unhindered way in this item of conduct they are seeking to create such an order. Both of these naturally ally with atheistic and materialistic secularists in this endeavor. If this group has its way what would we have? Simply a removal of all spiritual authority from civil government and the embodiment of the doctrine, that what the majority determined upon right or wrong must be obeyed as law. No new application of Christian ethics could be embodied in any law until all opposition to it ceased. This would result in social stagnation. If a strong minority seized the forms of government as in Russia today, not only the economic and industrial laws could be made to conform to their will, but the laws controlling family life and religious practice as well. It is but fair to state that neither the Jew nor the Seventh Day Adventist has looked ahead to the possible ultimate development of this Frankenstein of lawless government. They rather dream of the persistency of Protestant toleration after the forms of Protestant civil government have been destroyed. This seems to us a willingness to trust to human nature uncontrolled by any relation to God rather than a definite acknowledgment of His authority and an attempt to embody it in a social order. Make such a secular tyranny as benevolent as hold over Christian idealism can imagine, yet it will eventually destroy every vestige of what we call "spiritual America."

Put along side of these what the present day Protestant is striving to create in the world and then choose.

Protestantism is built upon the central idea of the immediate responsibility of every creation of God to Him. The individual is directly responsible to God save only as to the mediatorship of Jesus Christ. No church or priest has any place between the individual and his Maker. He answers to Christ and Him only. The family, the simplest form of social organization, is in the same case. God has legislated for it. The heads of families are responsible to Him and not to any church or state as to the way it functions within its own sphere. The church also is directly responsible to its one spiritual head Christ Jesus, and no power on earth has any right to mediate between the Church and its Lord. The state is in exactly the same position. It was ordained of God. He has legislated for it. No church or priest has any lawful right or power of mediation between it and God. It is answerable to him alone. This is Protestant faith. Upon that faith Protestantism is striving to build a social order which shall conserve all these rights and liberties. The Bible is her constitution and common law, and under that constitution she is seeking to guarantee to every man his rights and liberties to worship God as God shall teach him and give to him the largest liberty of ethical conduct that is possible while maintaining the moral standards which God has given to men. Protestant toleration is a growing virtue of our civilization. Protestants may have erred in the past by a too rigid enforcement of logical deductions from the laws of God, but as Protestants learn by experience there is evident signs of repentance and renun-

ciation of that wrong spirit and method, and her spirit today is merely to create such conditions of liberty and then allow every man to seek God as he wills.

What then is the duty of every Protestant in America. In a word it is to know his own religion, to comprehend its natural social *milieu* which it must inevitably create if it develops its own principles. He must make the creation of its political forms as much a part of his religious program as evangelism, church building or missions. He must recognize the rights of the minorities in religion and exercise respect for their rights. Where their ideals clash with his, he must tolerate them up to the point where they attempt to destroy Protestant institutions. There he should draw the line with patience and kindness. A Protestant in a Roman or a Hebrew or a Mohammedan state could ask no more than this and minorities in a Protestant country should ask no more. It should be his supreme purpose to give the best illustration of an ideal social order, which by its reasonableness and helpfulness should embody the Kingdom of Christ on earth. He may make mistakes as he has but he should learn by them, and make them stepping stones to better things. Thus will the kingdom come.

NOTES BY THE WAY

ONE of the most Christian like, churchman like and statesman like pieces of work which we are watching today, is the determined effort of the Baptists to put their Church on its feet in Russia. A Russian Baptist Church like that in America, would go further toward solving Russia's problems than anything we see on the horizon of the present.

UNDER the much discussed liquor control method of Quebec, advocated by President Butler, statistics just published show a marked increase in cost, amount of liquor consumed, moonshining, bootlegging, taxes, police personnel and court work. We shall probably have the same story from Ontario a year hence.

BUSINESS men in China, when they voted to raise a million dollars to convince Britain and America that intervention in China was the only wise course, probably forgot to figure what it would cost us to keep half a million men in China for a year. America wants foreign trade, but not at such cost as that. The subsidy is too heavy.

BRITISH writers on the subject of the industrial development of the United States, are apparently baffled by the seeming contradiction in this country. In no civilized nation is labor relatively less organized, and yet in no country

does employer and manager more readily take the initiative in measures of industrial justice and welfare. The answer is simple to us. Sober workmen, widely diffused secondary education, the general adoption of the idea of class co-operation instead of class war, and the campaign for the Christian spirit in industry, conducted by the Protestant Churches together with the absence of any caste system.

TWO Hindu editors were recently sentenced to considerable terms of imprisonment and rather heavy fines, for publishing scurrilous attacks upon the Prophet Mohammed. What would these courts do if they had the atheistic organ, the Truth Seeker to deal with? However, we prefer the American way of allowing free discussion and leaving the decision to the judgment of the people. It will make more for human progress.

FOUR million homeless waifs are roaming about Russia, largely beyond control, writes Hubert Malkus in "Success". This is one of the social forces which a godless, materialistic, communism is releasing. What bandits and bushwhackers they will make in the future. Perhaps this will be the great modern illustration of the ancient proverbs, "He that diggeth a ditch shall fall into it." "Whoso breaketh a hedge, a serpent shall bite him."

A DUTCH judge in South Africa recently sent a native to jail for 10 days because he absent mindedly put on his hat six feet short of the door as he was going out. The supreme court of Indiana recently sentenced the superintendent of the Anti-Saloon League of that state to serve 60 days because he told the truth about its hair splitting decisions in his annual report to the directors. It would probably be as hard for the one as the other to prove that these judicial acts were free from personal prejudice.

JUSTICE has penetrated, by means of law, another domain of life heretofore regarded as sacrosanct by medieval scholasticism. A judge of the District Court of New York State, granted an injunction ordering Syracuse University to reinstate a summarily dismissed student. The ground of this decision is, that accepting a tuition fee makes admission a contract which cannot be broken by one party without adequate reasons, and that to dismiss a student without these is to cast unjust aspersion upon him. This all seems to us to be sense and justice.

THE Department of Education in the Mexican government has announced that during the coming year it expects to open about 1,000 new schools, ten new Normal Schools for the training of teachers and ten cultural missions. These latter are a team composed of a teacher, an agricultural instructor, a social worker and a teacher of hygiene and physical development. They go from place to place for two or three week sessions where there is need. This is something along the line of our Farm Bureau institutes but a little more thorough and elaborate.

ONE of the evidences of improvement in the personnel of the prohibition enforcement unit of the Federal Government is the number of retiring officials who urge 2.75 beer as an enforcement measure. Only an alcoholic intellect, can reason that way.

TWENTY-NINE percent improvement since prohibition went into effect is the revelation of alcoholism as related to delinquent children. Seventy-one percent whose parents were alcoholic before, are still so. This is the result announced by the Children's Bureau from an eight year study in Boston. The low alcoholic percentage came in the years of reasonable enforcement.

ANOTHER of the developing fruits of the "Defense Act," is a correspondence school in military art and science, which now offers 321 subcourses and enrolls 30,000. These are mostly reserve officers and the summer training camp boys. Still we are not alarmed if they will only keep their hands off the public schools, from the first grade to the university.

RACE-TRACK gambling is the outstanding issue in Kentucky politics, with J. W. C. Beckham, democratic nominee for the governorship pledged to abolish it, pitted against Judge F. D. Simpson, Republican pledged to uphold the present parimutual system. "May the Democrat win" is our prayer, not because he is a Democrat, but because he stands for righteousness.

PERHAPS it may dawn upon the minds of the promoters of the Lausanne Conference some day, that they are pursuing an ecclesiastical mirage and not a spiritual ideal given by the Lord. If such a visional corrective ever comes and leads them to seek spiritual unity, expressed in a multitude of forms, we shall count it a partial answer to the prayer, "Thy Kingdom Come."

ANOTHER definite blow was given the "increased criminality" bogy, when the Census Bureau made public the following:

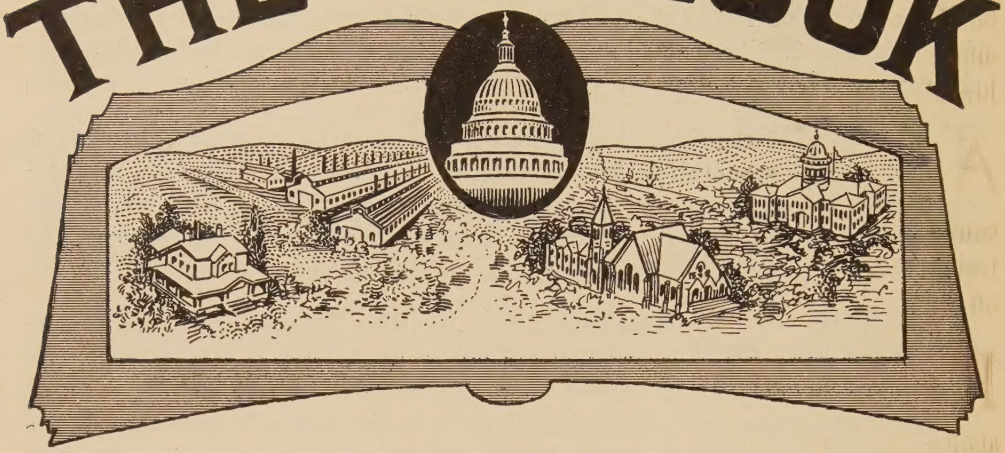
> "During the entire year 1923, the estimated number of commitments to prison was 357,493, as compared with 479,787 reported in 1910, a decrease of 122,294, or 25.5 per cent. The decrease in proportion to population was even greater, from 521.7 per 100,000 in 1910 to 325.1 per 100.000 in 1923, a decrease of 37.7 per cent. * * *

Prohibition is getting in its good work, in spite of nullifiers and die-hard whisky rebels.

GREAT satisfaction will be felt and doubtless expressed by millions of parents at the recent decision of twenty of the largest motion picture producers to omit in future all profanity, ridicule of religion and the clergy and all sneers at the constitution of the United States and Prohibition. That is good negatively. When they learn to support all these positively, artistically, naturally, without preaching, it will be one of the greatest achievements of the age. We believe it will be done.

It is far easier to retain sound principles of Christian Civil Government, than it is to recover and reembody them, when they are lost.

THE OUTLOOK



A True Spirit

Just what the National Reform Association is striving to bring to a living reality in the United States, is well illustrated by an extract from an address delivered by a Mr. Cohen, a Hebrew public school teacher, in New South Wales, Australia.

"I am a layman, but I have had 17 years' experience in the public schools of this city as a religious teacher, and I am very happy indeed to have the opportunity, by the kind permission of the Minister of Public Instruction, of expressing our thanks to the government and the teachers for the facilities afforded us. I wish to say that Christianity itself is founded on the Bible. The Old Testament teachings are fundamentally the same as those of the New. The ethical, civic and moral teachings are identical. What do we teach? We teach the love of God, the love of our fellow-creatures, the love of the country that gives us protection—kindness to animals, honesty and truthfulness; cleanliness of mind, food and houses; obedience to parents, teachers and the law of our country; reverence to the aged; and never to do to others what you would not have others do to you. I am happy to say that we can confidently place any of our children under your instruction without having any of our religious susceptibilities hurt in any way. More than this, you afford us opportunities of teaching an oriental language, which we consider necessary for the maintenance of our religion. You give us an opportunity of teaching Hebrew, in order that they may be able to read the Bible in the original, and pray in the language of our fathers.

* * * Still more, we have to thank this particular government, who allow us to take our children away for sometimes two hours in the week to our own Synagogue schools, in order to give them special instruction there.

Finally, I trust that you will find it convenient and necessary for the welfare of this state to continue the system of imparting religious instruction as it now stands."

More and more the Hebrews of the United States, are coming to understand that the Protestant citizens who are seeking to put the Bible and the Biblical moral

teachings in the public schools are their best friends, that they desire to take no undue advantage of any one; that they are advocating this policy for the neglected, irreligious half of the child population, as well as their own. Just what this Hebrew teacher found in Australia, we are hoping for in the United States. With the cooperation of the devout Jews, we can in this way greatly improve our system of education.

Our New Secretary

John Howard Dickason, educator, reformer and lecturer, who has been so favorably known in connection with the College of Wooster, and with the Board of Moral Welfare and Temperance of the Presbyterian Church, and who has been heard so favorably on the Redpath and Swarthmore Chautauqua platforms has joined the ranks of the National Reform Association as an Associate Secretary and begins his work on October first.

It is Prof. Dickason's purpose to begin an entirely new method of work for the Association. His plan is to organize lecture and entertainment courses for high schools, Parent Teacher's Associations, churches and service clubs. The local organization would be expected to furnish the musical and entertainment features, the National Reform Association furnishing the lecture and educational.

We are sure that those who have enjoyed and been profited by Professor Dickason's work will welcome him again, under the new Association he has chosen as his sphere of labor. *The Christian Statesman* is also to profit by this addition to the National Reform Association staff as he becomes also one of our regular contributors, beginning with November issue. Hereafter Professor Dickason may be reached through the National Reform Association, 209 9th St., Pittsburgh, Pa.

Evangelical Church Population

An interesting sidelight is thrown on the Protestant Church population by the issuance of a circular put out by the census bureau, explaining the statistics of the Christian Reformed Church in the United States. In 1916 they reported 38,668. This was communicant members only. In 1926 they reported 98,534 including children and constituents.

Granting the fact that this branch of the evangelical church had a normal growth, which is indicated by their increase of 19 churches, it has added about

ten percent to its 1916 membership. This would give it a communicant membership of approximately 43,000. That would give a juvenile and non-communicant membership of approximately 55,000. In all probabilities, the families in that church are larger than the average, and also their adherent constituency somewhat above the average. It would therefore be conservative to figure the whole body of evangelical churches on three-fifths of this revealed constituency. In round numbers there are 29,000,000 communicant members in the evangelical churches. On this basis it would give a constituency of 22,250,000 which added to the 29,000,000 communicants, would give a real evangelical population of 51,250,000. This we imagine is not far from the truth.

In this twenty-two millions of the Protestants constituency, lies not only the hope of the Protestant churches, but of keeping America, a Protestant Christian nation as well. The great task of the Protestant Church, is to evangelize, instruct, indoctrinate and shepherd her own. If she can shake off the lethargy of liberalism and do that, we are safe. Under God's help we believe she will.

Premier Baldwin's Toronto Address

One of the most profitable and statesmanlike addresses which Premier Stanley Baldwin made during his recent tour of Canada, was that delivered in Toronto August 6. The following are the extracts from that address which will be of most interest to the readers of *The Christian Statesman.*

"We do not want to turn out from our universities, good as they may be, lettered men, but we want to turn out men with a knowledge of life. Lately some of the graduates from Canada are beginning to play their part in looking after those parts of the Empire where the white man goes out, often alone to teach, to educate and to bring along the more backward races of the Empire.

There is no more self sacrificing work; there is no finer work than medical men and highly educated men in the civil service, helping to bear the white man's burden. I am old-fashioned enough to believe that it is not enough for a country to concentrate solely on making a lot of money for itself. The real spiritual force comes into it when its sons are ready to give up the comforts and ease of home and go out on that pioneer work, to bring forward those backward parts of the world and try to benefit them with the things that have profited us in the years past.

We have made gigantic strides, but we have yet a great deal to do and the greatest hope that I have for our country is the kindling of that real desire for education, which I regard as almost the only fruit of the war on which I can look with satisfaction. It is quite true that possibly our education is devoted too much to the preparation for professional and industrial careers, and we are apt to lose sight of the importance of education as an end in itself. If you regard education solely from the point of view of enabling you to earn a salary, useful as that may be, you miss one of the best influences for which education stands. Also we suffer much in England from very clever physicians who are always prescribing for the body politic with a great deal of intellectual ability which is only equalled by their ignorance of human nature. These people are

called in Europe "The Intelligentzia"—a very ugly word for a very ugly thing. But there is a cure for that, and the cure for the kind of education I have thus described, is not less education, but more experience. And I rejoice to think that experience is not in the hands of the schoolmasters to teach it. It is in the hands of Providence who takes care that we shall gain it.

Our English intelligence is sometimes apt to be despised by nations which think they are quicker witted than we are. Our most valuable real estate is our character. We have our difficulties, some of them serious. I do not propose to discuss them away from home. I have done many foolish things, but I have never fouled my own nest nor gone abroad carrying stinking fish. I leave that to those who like to do it.

There are those who would empty the conception of state from all moral qualities. They would confine education to a bread and butter business. If I may paraphrase Nurse Cavell's dying words "Such patriotism is not enough." Moral standards applied as I suggest, is the surest way to achieve that fundamental social unity which is postulated by democracy. It would dissolve the abuses of wealth, the empty parade of luxury, the power of the demagogue, and it might even as we aproach the millenium, curb the sensational press.

We have had to move our magnetic station at Greenwich, because the enormous increase of traffic in that neighborhood disturbed the instruments and deflected them from the true. You cannot move nations about. You cannot put them in positions of isolation from the rest of the world in which they may maintain their peculiar characteristics. So far as a visitor may judge, in modern Canada you are shaping your own destiny with a vigorous independence. So long as we speak the same language and obey the same God we shall remain one people, the only hope of the world.

What I think one wants to look at in a nation, to see the signs of health are its civic morality, its administration of the law, the influence of the churches, the tone of its press, the freedom of its universities, and I would add last but not least, the conduct of its sports. If these things are sound then we should be happy and take courage.

The whole world today with one or two exceptions is singing loudly the praises of democracy. The whole world renders lip service to democracy. They have learned that cry from the English speaking peoples. Our great task in the future is to show the world what democracy can mean. There have been democracies in the past. There are democracies today. I like to think that no democracy today is even a shadow of the democracies that our children's children may see in years to come. A democracy can only be maintained if every man woman and child in that democracy means to do everything in their power to make that community better, freer and stronger. The reason so many democracies in the past have perished is because democracy in the old world had a knife edge for a pathway, as I have often expressed it, at a certain point in the circumference of the wheel around which they traveled. You often, as mankind has, will travel on the circumference of that wheel, working your way with infinite labor to a point that you can call democracy, but while you are

there, you go over a little farther; democracy becomes license; license becomes anarchy; then the wheel goes to full circle and anarchy comes back to tyranny and man has to fight his way back out of tyranny again. We are, we believe, on that part of the wheel structure, secure at the moment from either license on the one hand or tyranny on the other. It is our task to keep our democracy there. We cannot keep it there without an educated people; educated not only in letters, but educated in the deeper and profound moral traditions of which our forefathers, first of all built up the British Islands, and then went out to build up in the British Empire."

An Experiment In Law Enforcement

Following an investigation by churchmen of law enforcement in the city of Eugene, Oregon, the "Federation of Church Brotherhoods of Eugene" was organized in December, 1925. Its object is "to make Eugene a better place in which to live." The Brotherhoods of six churches are now represented in the "Council," which consists of two representatives of each church who act as intermediaries between the Council and their respective brotherhood. The Council has two standing committees, one on "Christian Citizenship" and the other on "Church Cooperation."

The latter committee has arranged a number of dinners with excellent speakers at which the attendance has ranged from 250 to 350 men. It has developed a spirit of friendship and cooperation among the men of the churches. This committee has also promoted noon meetings for men during Passion Week and similar projects.

Owing to the fact that Eugene (20,000) is surrounded by a number of small mountain valleys which are heavily timbered, with a population of 20,000 persons tributary to the city, living in small sawmill towns and on farms, the law enforcement problem is a difficult one. Eugene itself, which is the seat of the University of Oregon, was dry under local option before state prohibition went into effect in 1914, but there has been quite an influx of people within the last five years, many of whom are more "liberal" in their views.

The committee on Christian Citizenship soon discovered the advisability of impressing local peace officers with the fact that by using better methods more could be accomplished in the way of law enforcement. The committee raised a small sum of money and engaged the services of the National Law Enforcement League, which sent a number of "investigators" into the county. On March 11, 1926, with the assistance of local deputy sheriffs eight or nine arrests were made for liquor law violations, and at various times since arrests have been made by representatives of this organization. A few arrests have been brought about on information obtained from other sources. Since the first arrests were made in March, 1926, the district attorney, as well as other officials, has shown a disposition to cooperate with the Council of the Brotherhoods. Law enforcement is much more effective than heretofore, although much still remains to be done.

At present the National Law Enforcement League is working in direct cooperation with the district attorney. Under the Oregon law fines from liquor

cases tried in the State courts are divided as follows: one-half to the State Prohibition Fund, three-eighths to the district attorney's prohibition fund, and the remainder to the sheriff's prohibition fund. The operating costs of the National Law Enforcement League in this county are about thirty percent of the fines collected, so the work is self-supporting. During the three months ending March 11, 1927, agents of the League arrested twenty-three persons in the county on liquor charges, of whom twenty-one pleaded guilty and two cases were still pending on that date. The total fines levied amounted to $2,285, of which $1,985 were paid. Two persons were sentenced to a month in jail and two others to a year in the penitentiary.

In a quiet way the Federation was able to assist approved candidates in the 1926 primary and general elections, and it exerts a wholesome influence upon the city and county government. Local politicians recognize the fact that it is a power to be reckoned with, which stands ready to help the right and resist the wrong. The policy of the Council is intended to be one of helpfulness rather than one of criticism. Churchmen in other communities are planning the organization of Federations in their communities. The plan seems to offer the plain law-abiding citizen an opportunity to make his contribution to the cause of good government.

A. E. Caswell.

An Example of Aggression

Sometime in May of this year, one Joseph Olivas, a Spanish American resident in the state of California, married a Mexican girl, and began housekeeping in San Diego. The consent of the parents of the girl had been secured. On July 7th, the following appeared in the Evening Express of Los Angeles:

"For two months Joe Olivas and his pretty 16-year-old Mexican bride have been in San Diego, content in the knowledge that their marriage followed the consent of the bride's parents.

For two months a dozen deputy sheriff's have been searching for the couple, a warrant having been issued at the complaint of the girl's parents charging Olivas with kidnapping.

Although not legally guilty of kidnapping, Olivas was brought back to Los Angeles and lodged in jail with his wife this morning, and must answer in court to the charge. The trouble arose over the fact that a civil marriage was performed, and the parents refuse to withdraw the warrant until a church marriage takes place. Late today, hurried arrangements were being made for a second marriage."

The law under which the parents of this girl presumed to prosecute this young man is as follows:

"Those marriages only are valid which are contracted either before the pastor or the Ordinary of the place, or a priest delegated by either, and at least two witnesses, in conformity, however, with the rules laid down in the following canons, and save for the exceptions mentioned below in canons 1098 and 1099.

The new Canon Law, Woywood, page 221, published under the imprimatur of the late Cardinal Farley of New York.

But this is Roman ecclesiastical law and not United States law. His crime, recognized by the parties when charges were withdrawn, was in being married by civil law and not by the ecclesiastical law. It seems to us that this young man has a case of blackmail against his wife's parents, a damage case against

the officers who issued these warrants and served them, and also against the jail authorities, which held him illegally.

The only point necessary to be emphasized here is that this is an illustration of the thin end of the wedge of "indirect" Roman control. It grows out of the claim that Roman law is supreme in matters of joint jurisdiction, such as marriage, education and church property. Doubtless these parents were acting under the supposition that this priestly law runs in the United States. The most blameworthy parties were the state authorities who allowed themselves to be used as cats paws, to pull out the Roman chestnuts.

An Anomaly

Writing in the New York Times, one who signs himself, C. G. M. says:

President Coolidge has apparently laid himself open to impeachment and removal from office for violation of the Constitution of the United States.

"No title of Nobility shall be granted by the United States: And no Person holding any office of Profit or Trust under them shall without the Consent of Congress accept any present, Emolument, Office or Title, of any kind whatever, from any King, Prince or foreign State."

In spite of the specific and unqualified constitutional mandate to the contrary, Calvin Coolidge, President of the United States, has accepted as a present from the Sioux Nation the eagle headdress, which is a decoration corresponding perhaps to the Admiral's uniform in Great Britain."

This writer overlooks the fact that this nation regards President Coolidge as its Supreme Chief, and this fact puts the matter upon a unique basis which is not provided for in the Constitution. It is another instance of usage changing it, like making a president out of a vice president when the president dies in office.

But this charge emphasizes another anomaly, that is, the non citizen status of the Indians. It is more than time to make full citizens of them.

Political Vaudeville

During the August days of relaxation, Alabama introduced the element of clumsy humor into the political situation. Senator Heflin in a speech at Abbeville, Alabama, paid his respects to Governor Smith, of New York, and also to the Pope of Rome. The text of the speech is not available, but we take it that it was true to the vigorous picturesque Heflin style. The next day Representative Lee Edmundson of Jefferson Alabama, introduced into the legislature the following resolution:

"Whereas the United States of America is in grave danger of an attack by the Pope of Rome.

"Whereas, except for the valor, bravery and foresight of that great and eminent leader and statesman, the Hon. J. Thomas Heflin, senior Senator from Alabama, this country would be defenseless against such an attack.

"Whereas the Hon. J. Thomas Heflin should be placed in a position where he can defend this country in person against the impending attack of the Pope; now therefore be it.

"Resolved by the House of Representatives, That the President of the United

States be requested to appoint the Hon. J. Thomas Heflin an admiral in the Navy and to place him in command of the battleship *West Virginia,* the pride of the Navy, with orders to anchor at New York Harbor.

"Resolved further, That the new admiral be instructed upon the appearance of the Pope on the water, in the air, under the sea or in fancy within twelve miles of the Statute of Liberty to fire unceasingly for a period of twelve hours with 16-inch shells loaded with the most deadly verbosity at the command of the new admiral.

Whatever our views, all can enjoy the vacation laugh. The humor of this legislative stunt is evident and apt. As a bit of campaigning on the part of Governor Smith's forces, it strikes twelve. Senator Heflin's position of ualterable opposition to letting the camel's nose into the tent is sound, but his methods and speech are not always such as command universal respect.

In comparing the mental attitude of these two Alabama representatives, a student of history will be compelled to decide that the cast of thought revealed by representative Edmundson is the one by which liberties have always been lost to imperialism and that of Senator Heflin, the one by which they have been preserved. A study of the Phillippics of Demosthenes, might be cited as a parallel.

No one who knows American conditions fears today any immediate aggression upon American civil liberties, by Rome. No one who is at all acquainted with the present occupant of the Papal Curia, can speak disrespectfully of him. On the other hand, no one who knows the principles of Hildebrand, which in the twentieth century, are clothed with the language of enforced caution, and yet are marching under the banner "semper eadem," can lightly jest at a possibility of placing a man who adheres to those principles in the place of greatest power in a nation, built upon opposition to those principles. They have not yet been surrendered. Until they are, Senator Heflin is right in principle, however faulty may be his methods of speech.

Dry Leader Passes

Wayne B. Wheeler, the intrepid, resourceful, pertinacious, but suave leader of the Anti-Saloon League, died of heart failure the afternoon of Labor Day. By all who knew him, although holding the title of General Attorney for the League, he was recognized as the power behind the throne. Respected alike by friend and foe, he led the Dry forces of America to victory. Our only regret at his passing, is that he was taken before the end of the guerilla warfare which always follows long fought conflicts. The cause, however, will not move backward and another leader will take his place. He was buried at Columbus, Ohio, his home city.

Bible Conference

The Thirty-Third Annual Bible Conference closed at Winona Lake, Indiana, Sunday August 14th, with the largest attendance on record. At least 15,000 were present at the ten services on the closing day and evening.

The speakers of the day were President Lincoln Hulley and Dr. William Russell Owen, both of Florida, Dr. Herbert W. Bieber, Philadelphia, noted preacher and Bible teacher, Miss Grace Saxe, W. Erskine Blackburn, D.D., of Scotland.

Continued on page 40

Contributed Articles

Tendencies In Modern Education

Maude I. Corbett, Princeville, Illinois.

Although a greater number of books are being published upon the subject than ever before, it is quite common to hear educators deplore the fact that no outstanding leaders are rising up in the present generation; yet the prevailing tendencies are to swerve back into the field of religion as well as to give a prominent place to the teaching of ethics in the public schools. Notable examples are the Ethical Culture School in New York City, and the experiment being made at Fairhope, Alabama, Gary, Ind., noted for its school system provides periods of time for the religious instruction of its youth. Among the many states favoring the teaching of religion through the medium of the schools is the adjoining state of Iowa. No less an authority on crime than the prosecuting attorney Crowe of Chicago, has made a summary of crimes from statistics, showing that many of these crimes have been perpetrated by youths of foreign parents; his suggestion for crime prevention is that a respect for the observance of the ten commandments be taught.

Teachers and educators are becoming tired of the commonness of the worn-out phrases as applied to education, "Sell it to the public" and "motivate for social efficiency."

Henry Newman, Ph.D., instructor in ethics in the Ethical Cultural School of New York City, and most noted living authority upon the subject of ethics, has published a number of books with the attempt to put into print some of the principles that should have a prominent place in education from the standpoint of what is best for the child, and not with the objective of securing fame for the educator or promoting the selfish interests of the school administrator.

Dr. Newman sees the gravest problem for school, home and the community in the moral unenlightment of the much larger number of quite respectable citizens—the lack of a philosophy of life to point to the higher levels of conduct for all of life's relationships, including home affairs, business, duty towards one's nation, obligation to home town—a philosophy that will carry over from war days into times of peace. He would have democracy, progress, education spiritualized by ideals where the distinctive best in every person is set free in seeking to release it in others.

He points out the fact that schools have been too prone to accept prevailing standards. The educational ambition of most respectable families is merely that their young people grow into law-abiding, undisgraced citizens who play the game of life no worse than their quite like-minded neighbors.

"Not prosperity nor freedom from overt offending, not the 'identification of better with better off,' nor efficiency in civic business nor even multiplied happiness, is to be democracy's pride and the guiding star of her schooling, but the

deepest excellence of soul in her sons and daughters."

Dr. Neuman attacks Dewey's definition of the aims of education as inadequate in that it selects the impulse to activity as the point of chief importance, raising the question, "Could not any rampant egotist justify his will power on the ground that his impulses are vital and desirous of effective exercise?" Again in stressing the social side of education, "Is it not quite possible to exploit the lives of other people to gratify selfish aesthetic cravings?" A deepened sense of ethical relation, however, would signify that contacts with other individuals raise up in each person the sense of absolute worth in these lives. Issue is also taken with Dewey on the ground that the "social useful" is not always a growth into happiness. In making a plea for moral training, other essentials—"efficiency," "growth," "control" should be aids in developing ethical personality.

Dr. Neuman condemns the teaching youths that conduct is made "holy" by being the will of the people and reflects that no truly great movement or reformation has ever been brought about without having its origin in minority groups.

The above are some of the thoughts to be gleaned from reading Dr. Neuman's book, "Education for Moral Growth." In conclusion the author points out that there is only one subject worthy of being taught and that is life itself; that the school exists at all implies the hope that humanity can improve. Thus educators are coming again to recognize as fundamental what Prof. McIlwaine of Princeton said seventy-five years ago. "The three great ends of education are to communicate the most important information, to train the mind, and to form the character; and these three are one, in order to make the best American citizens."

Especially is this trend in educational thought emphasized in recent judicial decisions concerning the function of the public schools in training children for life, for instance, Justice Stone's remarks in the Minnesota Bible reading case handed down earlier this year.

"All agree that there is an ignorance of conscience as objectionable and as dangerous as ignorance of mind. It is therefore the function of education to develop conscience as well as mind. Youth particularly needs instruction in conscience as well as intellect. Liberty of conscience, whatever else it may mean does not include license to remain wholly ignorant."

This education of the child in every faculty of human nature, by every means at our disposal, is an ideal toward which we seem to be moving and one which we devoutly hope to achieve.

Shall Be Put To Death

By Raymond M. Hudson

When Paul states "For the wages of sin is death," (Rom. 6:23), he gives the general punishment of all sin; that is, the penalty of all sin is death, but there are special punishments for specific sins, and there are exceptions to the general condemnation.

St. John says: "If a man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There

is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death" (I John 5:16, 17).

But St. James says: "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death" (James 1:15).

St. Matthew gives instances of specific punishment in Matt. 5:21, 22, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

But the most notable special punishment for a specific sin is that of being put to death for violating the Sabbath; and it is deeply impressed by the many times it is reiterated in the Bible.

Beginning with Genesis (2:1-3) we find that:

> "Thus the heavens and the earth were finished, and the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

The next mention, with one exception, of the seventh day or Sabbath (the text making them synonymous), is Exodus 20:8-11, as follows:

> "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Rules for observance of the Sabbath are clearly set forth in Exodus 16:22-30:

> "And it came to pass, that on the sixth day they gathered twice as much bread, two ounces for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up until the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that today, for today is a Sabbath unto the Lord; today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day."

We find the punishment for violation of the Sabbath in the next mention, which is in Exodus 31:13-18, as follows:

> "Verily my Sabbath ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever.

The punishment is repeated again in Exodus 35:2-3:

> "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day."

In Numbers 15:32-36 we find the first instance of the punishment being inflicted, as follows:

> "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation; And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones and he died; as the Lord commanded Moses."

This man's offense would seem like a small matter in the present day, I fear; but there has been no change in the command, nor in God's direct punishment for violation thereof, and no doubt many people come to death by violent means as a punishment for violating the Sabbath, though we never realize, or seem to realize it.

In Ezekiel 44:24 we find the Lord exhorting the priest to "hallow my Sabbaths," and in the twentieth chapter we find how Israel polluted the Sabbath, and was to be punished with death, but God out of mercy forgave them, though many were put to death, at different times.

In Nehemiah 9:13, 14 the Israelites are reminded again of the hallowing of the Sabbath and of the commandment to keep it holy, and also in Isaiah 56:2, 6, where there are promises attached.

There is a vast difference between death as the wages of sin, and being put to death for an offense against the law of God. Being put to death is a death by violence, or force, not a natural death.

"These laws are cited and we believe were made and recorded to teach all men that all of the commandments of God are vital to human welfare, and that God regards them of sufficient importance to enforce them."

It is very significant, in fact it seems very clear, that the nations suffering the heaviest toll of death in the World War, were the nations which have been for years the most notorious violators of the Sabbath; that the so-called "European Sunday" was the chief ultimate cause of the war.

I cannot help feeling that the Lord God of Israel brought the awful carnage, with its very large amount of "putting to death" on the nations, as a punishment for their grievous sins of violating His Sabbath as they have. I believe He punishes nations now for their sins just as He did the Israelites, and that His Bible is just as true and His commandments just as binding now as they were when delivered to Moses.

Under the law as set forth in the Bible, Germany's, France's, Russia's, Italy's or Austria's violation or ignoring of the Sabbath has certainly been sufficient to justify the punishment of "shall surely be put to death," and I have been unable to find anyone who can suggest a better cause for the war.

We know that God often used the heathen nations to punish Israel, and there is no reason why He should not use one Christian nation to punish another, or two or three or more to inflict the punishment on each other.

While we must not be understood to favor the restoration of the death penalty for Sabbath desecration as part of our civic policy, our ministers in all lands should not hesitate to come out and give and preach this as the reason that this awful visitation has been sent on so many nations, in fact upon the whole world, nor should they fear to tell the kings, kaisers or rulers of the nations, as well as the people, for Jeremiah and other prophets told them of their sins, and we praise them for it.

Furthermore, Nehemiah preached directly against this sin of violating the Sabbath, and his preaching and his government orders ended it, and he tells us of it in chapter 13:15-22, as follows:

> "In these days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, figs, and all manner of burdens which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein which brought fish, and all manner of ware and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do and profane the Sabbath day? Did not your fathers thus, and did not our God bring this evil upon us and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said, unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates to sanctify the Sabbath day. Remember me, O my God, concerning this also and spare me according to the greatness of thy mercy."

It will be noticed that Nehemiah preached directly to the people, the heathen traders, the nobles, and also the Levites, and against the violation of the Sabbath by each class, and they all heeded him, and stopped violating the Sabbath day; he also assigned as the cause of the exile, the violation of the Sabbath by their fathers.

We call ours a Christian nation, yet each and everything that Nehemiah condemned above, can be, and is being, done in the nation's capital today on the Sabbath day, and a great deal more besides; are the ministers throughout our land preaching to the people (who vote to elect) and to the nobles (the members of Congress, who should pass a Sabbath law), against such violations of the Sabbath in the capital, and against the failure of Congress to pass a law to protect the Sabbath in the capital?

Where are the Nehemiahs? Will not the promises of God as set forth by Isaiah (58:13-14), give our preachers and our people courage to demand that the Sabbath day be kept holy, as a holy convocation, for there he says:

> "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shall honor him, not doing thy own ways, nor finding thy own pleasure, nor speaking thy own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord has spoken it."

Are any of the cities of our land observing the Sabbath as required by the Word of God? Is our nation as a whole, or in part remembering the Sabbath

day to keep it holy? If not, why not? Whose fault is it? Christians, or non-Christians? Who will be punished?

It is time for all Christian people to stop, think and pray over this important subject, and then to act, and act energetically.

"H Biblos"

By Lee Anna Starr

Chrysostom gave to Sacred Writ the name "H Biblos"—"The Book." A man of renown was dying. He said, "Bring the Book." Friends standing by his bedside inquired, "What Book?" He replied, "There is but one Book." "This little volume," said the venerable Schliermacher, holding up a New Testament, "contains more valuable information for mankind than all the other writings of antiquity put together." A company of learned men discussed the question—"What book should a man, sentenced to life imprisonment, take with him?" The unanimous verdict was "The Bible."

Thomas Paine, after writing his "Age of Reason," predicted that within a hundred years, if an individual wanted a Bible, he would have to visit a museum to find one. More than a century has passed since he uttered his prophecy, and today the Book of books holds enlarged place in the thought of mankind. "What saith the Scripture?" "Thus saith the Scripture," and "It is written," more than ever determine the beliefs of the race. The Bible has been translated into 770 languages and dialects. Portions of the sacred volume are published in a new language on an average of every six weeks. The American Bible Society alone circulates 7,000,000 copies annually. Jesus said: "Heaven and earth shall pass away, but My Word shall not pass away."

The Bible is not antiquated; it has never yet fallen in the rear of the world's progress. We are living in a fast age; new truths are unfolding with celerity; the multiplied agencies for good are putting more and more pressure, but notwithstanding their accelerated speed, not one of them has outstripped the divine volume. Savants of science betimes have looked askance and pronounced the records of "The Book" inharmonious with their findings, but history proves that science has again and again revised its conclusions. In the year 1860, the French Institute named more than eighty theories that discredited the Bible. Today not one of those theories is accepted. One and all have been discarded. Professor George Frederic Wright said, "The history of science is little less than one of discarded theories."

The moral advancement of the race is dependent on the Bible. Aside from this, there is no vivifying power. It, and it alone, has leverage enough to lift mankind out of its native depravity. Search through the archives of the bygone ages and find, if you can, a single moral reform that had its origin among a people without some knowledge of the Bible. The archaeologist of today stands amazed before the mechanical achievements of the nations of antiquity. Their attainments along some lines were such that the skilled scientist of today is unable to unravel their secret. But when the archaeologist seeks

for proof of moral culture among these same nations, he is confronted with a putrid tale. The inscriptions and carvings in their temples, theaters and palaces, register the moral depravity of every rank of society.

Intellectuality is not, in and of itself, a regenerative agency. It does not reconstruct the moral nature. Greece and Rome set the standards for the world in art, oratory and jurisprudence. Artists of today look back with longing eyes to their masterpieces in painting, sculpture, music and architecture. Demosthenes and Cicero, have never been displaced as the world's highest ideals in oratory. The twelve tables of Rome constitute in large part, the substructive of modern jurisprudence. But how about the morals of these outstanding nations? How did they compare with their achievements along other lines? Every candid reader must confess that some of the blackest pages of history are a record of their moral depravity.

No nation, kindred, tribe or people, ever generated a great moral reform without some knowledge of the Bible. In isolated cases some philosopher or religious founder has advanced his standard a few paces, but when his span of life was run, his followers trailed that standard in the dust.

Catalogue the great moral reforms of history, and you will find that every one of them had its origin among a people that derived their conceptions of right and wrong from the teachings of God's Word. Queen Victoria, when asked the secret of England's greatness, pointed to the Bible. England was the first great nation in history to abolish human slavery. President Grant, when importuned for a Centennial message to the children of United States, wrote: "Hold fast to the Bible, as the sheet-anchor of your liberties. Write its precepts in your heart and practice them in your lives. To the influence of this Book, we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future." President Coolidge, in a message to the Bible classes of Washington City, said: "The foundations of our society and government rest so much on the teachings of the Bible that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country. It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship." Religious liberty had its birth in the United States of America.

No people on earth have freer access to the Word of God than have the citizens of this country, and no nation has set its moral standard so high. Moral reforms have achieved their signal triumphs here, and they are on their way to greater victories in the future. The pessimist may point to the prevalent disregard of law as heralded throughout our country, but even here a close analysis will support our contention. First, we must take into consideration that much of this "hue and cry" is liquor propaganda, and is contrary to fact. Second, the great bulk of crime in these United States is committed by persons foreign by birth or parentage. Native criminals are a small minority of our prison population. In an address before the National Prison Association, the Super-

intendent of New York Reformatory placed the number of native Americans in our penal institutions at 37.6 percent (of which 6.4 percent were negroes.) 62.4 percent are foreign by birth or parentage. By far the largest percent of this alien population in penal institutions are adherents of a religious body that has for centuries discouraged, and even prohibited, the reading of the Bible by the laity. Chaplain Drahm, of San Quentin, California, after many years of practical knowledge of prison work at first hand, says: "Not one-half of one percent of the prisoners of our States prisons were actual members in good standing of any Protestant Evangelical church or churches at the time of their admission to prison."

Until within a few years, our country has been the dumping-ground for criminals, paupers, defectives and illiterates from the old world. The one hundreth and thirteenth "Annual Report of the Journal of Prison Discipline" has this entry. "Almost every foreign country today is looking to the United States of America for results of reform. Why? Because they know that many offenders have been banished or aided to this free country, and are anxious to learn how we hold, govern and reform the offscouring of the world."

It is the classes above referred to that constitute, in the main, our prison population, and they have very little, if any, knowledge of the teachings of God's Word. Rev. A. S. Orne of Syracuse, Ohio, after investigation in nineteen States, said that from 95 to 99 percent of criminals confined in prisons, were persons who were neglected in their childhood. It is estimated that 80 percent of the crime in this country is committed by men and boys who have had no religious training. A Judge in New York City says that 90 percent of the violators of our prohibition law brought before him, are foreigners.

The Bible is God's ordained instrument for the smiting of the forces of evil in this world. The entrance of His Word giveth light. Out of His mouth "goeth a sharp two-edged sword"—"The sword of the Spirit, which is the Word of God."

The teachings of the Bible, if applied, would solve every moral difficulty that confronts the race today—intemperance, the social evil, child labor, domestic strife, political corruption, labor disputes, disarmament and every other disturbance that disrupts the peace of society. The "Golden Rule" of Christ, if applied to the affairs of life, would usher in the "Golden Age" of man.

If the foregoing is a correct diagnosis of the situation, then our chief concern should be to carry the contents of this sacred volume to all classes and conditions of mankind. We should seek out the most efficacious methods of impressing these precepts on the individual life. Limited space precludes a world survey, so we turn our attention to our home land, and name in order what seems to us the most effectual methods of approach.

1. The family altar: A nation is what its homes make it. The man or woman who goes forth from the family altar to undertake the tasks of the day, is better equipped for service, and better fortified against the assaults of sin, than the individual who neglects such privilege. But the superlative value of the family altar is in that it familiarizes the youth of that home with the teach-

ings of God's Word. The child's mind is most impressible and its memory most retentive. That which we learn in our tender years abides with us. Too many parents toil and sacrifice to accumulate wealth to transmit as a heritage to their children, then die and leave them so poor. Any child that must go through life without the memory of the family altar, has been cheated of its birthright.

2. The Sabbath School: Here is an agency that is second only to the family altar, because it has to do with youth. In some degree it is supplementary. The Sabbath School not only furnishes the largest number of additions to the church, but it also furnishes the most enduring. We are told that of converts brought into the church through revival services, only thirteen percent remain steadfast, while of those who come through the gates of the Sabbath School sixty percent are firm in their allegiance. Right here we may name the week-day school for religion "as a twin agency for the instruction of youth." Judge B. J. Humphrey says that in his twenty years of service, he can recall but one, of the thousands of criminals brought before him, who had Sabbath School training.

3. Attendance at preaching services: Here thousands of Christian parents make mistake. The Sabbath School is not a substitute for regular preaching. It is only preparatory. Children are required to sit six hours in our secular schools, and even longer, and surely two and a half, or three hours are not an unreasonable time to spend in the house of God. This is not a matter that should be left to the option of the child. No wise parent leaves it to the election of his children whether they will attend the public school or not. If the decision rested with the juveniles, the lower grades would be deserted. Children are taught from their earliest years that they must attend school. No parent urges the plea that they may become prejudiced against an education. Dwight L. Moody was reared by a widowed mother. She insisted on his attendance at church. Preaching was irksome to the lad, and he resolved that when the time came that he could leave home, he would put a wide space between himself and the sanctuary. The hour came. He said goodby to his widowed mother and started out for himself. The first Sabbath he shunned the house of the Lord, but he was ill at ease. The second Sabbath his restlessness increased. The third Sabbath found him back in the church, and in the after years Dwight L. Moody, like the Psalmist, could say: "My soul longeth, yea, even fainteth for the courts of the Lord." Habit is an impellent force in the life of almost every individual.

4. The Bible in the public school: We would be remiss if we failed to mention this powerful agency for the dissemination of Biblical truth. There are thousands of children congregated here, who have scant religious training, and to withhold from them the reading of God's Word is to send them adrift on life's sea without chart or compass. The forces in this country that combat the reading of the Bible in our public schools are guilty of disloyalty to the highest interests of this nation. They are striking at the very foundations of our civilization. They are paving the way for the overthrow of our free institutions.

EDITORIAL

A Sympton of National Health

In our "Outlook" department this month the reader will find some very illuminating remarks made by the Honorable Stanley Baldwin, in his speech made at Toronto recently. No paragraph is more suggestive than his words which give the indices of national health, which we quote.

"What I think one wants to look at in a nation to see the signs of health, are its civic morality, its administration of the law, the influence of its churches, the tone of its press, the freedom of its universities and last, but not least the conduct of its sports."

As these stand, they are an algebraic formula which must be filled in with definite facts in order to become useful. Space will not permit dealing with all of these. One must suffice for this article "the influence of the churches," upon its policies and politics. To determine whether our national health is sound, let us ask the question as to what the present day influence of the American Church is on the policies and politics of the United States.

Taking first of all its national policies, which have been determined during the last decade, what influence have the churches had upon them? The following have been decided:

Entrance into the League of Nations, adherence to the World Court, non intervention but neighborly helpfulness in Mexico and China, and the scaling down but not extinction of national debts. The domestic issues have been, prohibition, the Nineteenth and Twentieth Amendments, the extinction of lynching, the restriction of immigration, the establishment of a Sabbath rest law for the District of Columbia, and the right and duty of the public schools to teach general religion and use the Bible.

The churches have not exerted a uniform influence upon the civil life of the nation, either directly or indirectly. Take for instance, the matter of prohibition. The Roman Catholic Church in the main, has been against it, while the Protestant Church has favored it. The Hebrew Synagogues, we believe have not declared one way or the other. The Mormon Church was against it until it was an assured fact, then it reversed itself.

In the case of our relations with Mexico, the Roman Church favored intervention. The Protestant Church opposed it. The others did not register so far as we know. In the matter of restricting immigration, Rome opposed it, Protestantism was almost a unit for it. Keeping always this divided influence in mind and summing up the influence of the Protestant Church, it failed signally in securing the Christian ideals in two of these important international policies, the League of Nations and the World Court, and succeeded in securing the policy of neighborly helpfulness in Mexico and China and in scaling down the debts. This failure leaves our guarantees for World Peace just about where they were

before the World War. Not a very encouraging sign of national health, nor altogether alarming.

As to domestic policies, the influence of the churches secured equal suffrage, restriction of immigration and the prohibition law, but not its enthusiastic enforcement. It has also scored a partial triumph through judicial decision, for adequate moral instruction. The influence of the church has failed to secure adequate protection against the industrial exploitation of children, any national policy for the prevention of lynching, or the establishment of a Rest Day law for the District of Columbia. Again the signs of health are so contradictory that one cannot be over sanguine and should not be overly cast down.

When we turn our attention to politics, we are struck by this fact, especially in the cities, that about the greatest handicaps a man can have in running for office, are leadership in any church and a strong conviction that the ethics of Christianity should function in any manner in civil government. This fact is the most alarming symptom of national disease that we observe in connection with the influence of the church upon national life. The primary cause of this negative symptom, is the foreign blocs in the cities, which are either Hebrew, Roman Catholic or atheistic. Until the un-American influence of these blocs can be overcome and the body politic rendered immune by the vigor of Protestant influence in favor of the functioning of Christian ethics, we have little to hope for in securing normal national health.

Should we reply either one of Mr. Baldwin's indications in the same manner as we have this one, we should probably get the same confused negative results. These results are such that should lead every lover of his country to dedicate himself anew to the securing of the national recognition of Jesus Christ as ruler of the nation, as well as Head of the Church, and such a valuation of Christian social ethics as would forever destroy the idea that they are alien to our national life.

Ecclesiastical Aggressions

One of the generally accepted principles of our American Civil Government is, that it is to be entirely free from the dictation of any church, or by any form of union with any church to give that church power, prestige, or advantage over the government or the people. The wish and purpose of the founders of the American governments, both state and national, was that the church should exist and function under the physical protection of the government and as a friend in return, support the government by teaching the people fundamental moralities.

So far in our history, the civil government has carried out its part of this ideal, in its attitude toward the church. This has been to the advantage of the whole world. It has also maintained its independence against all ostensible dictation by any church. It has done this by simply ignoring the claims of several churches to possess rights over the civil government. It has had the power, so far, thus to ignore all such claims. Our hope is that it always will. Always, however, is a long time. History teaches us that usurpations and aggressions are not accomplished by sudden, overwhelming, mass, frontal attacks, but by

imperceptible encroachments, by devious methods and steady pressure, through the centuries, of principle upon governments. If this pressure is continued long enough and just heavy enough not to be perceptible, it will sooner or later find a generation or a government weak enough to yield to it. From time to time American citizens have been compelled to repel such minor aggressions as look toward the assertion of such superior authority. The right of the state to be religious, to teach the Bible, to pass Sabbath laws, to control public education, to forbid polygamy, or regulate marriage and divorce, or to regulate or tax the church property, have all been challenged. It is the eternal vigilance against these claims to superior power, and those minor aggressions which constitutes the price American citizens of succeeding generations must pay, to preserve this civil liberty against every form of ecclesiastical aggression.

There are at the present time three ecclesiastical systems in the United States, which are seeking to impose their will upon civil government. We are not asserting that they are exercising such power, but that they claim the right to exercise it whenever it is expedient so to do. Expediency, always means whenever they have the ability to successfully assert it.

The first and least important are those churches which deny to the state the right to act in matters of morality, whether personal or social. Their theory is that the state cannot lawfully recognize any moral authority superior to itself. It can say what is, and what is not necessary for its own welfare and command and forbid that, by virtue of its own authority. This right, in their view is limited wherever it touches any religious rite or practice, or moral question whatever. This is the secular theory of civil government as it is advanced by a few smaller church organizations and a considerable body of individual Christians. The effect is to forbid a government to be religious and thus it deprives the state of one of its fundamental rights, as well as its ultimate regulative, moral authority. It does more than that, by robbing the state of its soul, it makes it a Frankenstein. Such a church begins in aggression upon the state, but is certain to end by becoming a slave to the state.

But there is another ecclesiasticism in America which has no such inconsistency in its make up or effect. This is the Mormon hierarchy. In the Key to Theology, by Apostle Parley P. Pratt, we find the presentation of the claims of this church.

> "The Priesthood including that of the Aaronic, holds the keys of revelation of the Oracle of God to man upon the earth, the power and right to give laws and commandments to individuals, churches, rulers, nations and the world: to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges and ordain or anoint them to their several holy callings. Also to instruct, warn, or reprove them by the word of the Lord."

Expounding this doctrine, the Millenial Star, an official organ carried this:

> "All legitimate right of government is in the priesthood of God. Tyrants and usurpers under the title of Emperors, Kings, and Presidents, have dominion upon the earth, which has been maintained by the sword, all of which is a usurpation of power gained by might and not by right. The very sound of the word "Priesthood," implies a divine right to govern and control, exercised by God and imparted to whom He will, and when held by man under His approbation, is superior to every other power, and therefore cannot virtually be called in question by any other power."

Quotations might be multiplied. Let these suffice. They reveal the claims of this hierarchy. They dream of a time when holding the balance of political power in thirteen states of the west they can begin to assert themselves.

The third ecclesiastical government which claims a superiority over the civil government, is that of Rome. This is a world organization and not like Mormonism an American growth. It has fifteen centuries of history, instead of one, in which it has amassed experience in building up and asserting this assumed supremacy. But let Romanist writers state their case. The Catholic Encyclopedia, under "Church and State," says:

> "The purpose of the church is higher in the order of the Divine Providence and of righteous human endeavor, than the state. Hence, in case of direct collision of the two, God's will and man's needs require that the guardian of the lower yield."
>
> "The church has the right to govern her subjects wherever found, declaring for them moral right and wrong, restraining any such use of their right as may jeopardize their eternal welfare, conferring purely ecclesiastical rights, acquiring and holding property herself and empowering her subordinates to do the same."

The first clause of this is intended to include Roman Catholic rulers.

> "In all subject matter not purely spiritual, nor purely temporal, in case of direct contradiction, making it impossible for both jurisdictions to be exercised, the jurisdiction of the church prevails and that of the state is excluded. In analogous fashion every higher court is always judge of its own jurisdiction, as against a lower."

This refers to such things as marriage and divorce laws and the holding by the church of property.

> "The state therefore has not, either in temporal or spiritual things, any authority over the church as such, however much it may have, in things purely temporal over the members of the church. The state can as was said above, demand its rights of the church; it cannot command them."
>
> "The axiom of this newer liberalism is 'a free church in a free state,' which in point of fact means an emasculated church, with no more freedom than shifting politics choose to give."
>
> "He therefore who has the care of the salvation of souls, should have the power to remove any impediment to salvation, even if it be caused by a Christian emperor or king. Besides Christian emperors and kings are children of the church and as such are subject to the supreme rulers of the church." In our time this opinion has become generally accepted. Leo xiii seems to adopt it in his enclycical."
>
> "If then, the physical persons constituting the moral person of the state, are the subjects of the church, they are still in this joint capacity subject to her, in joint matters, namely, the fulfillment of all civil duties of the state toward religion and the church."

(Note). To get the full force of this, one must comprehend all that the church teaches as to the duties of the state to the church. It then means that in this sphere of duty a Catholic ruler must do as the church commands.

> "There are limits set to the duty of civil allegiance. If the state transgresses the limits assigned to it, the duty of obedience ceases. The Catholic is not guided in matters of duty by private judgment but by the public teaching and law of the Catholic church."

This means that the American Catholic is not the final judge of where his allegiance to the constitution and the government ceases, but that the church is.

> "Ecclesiastical authority is impelled at times to impose directions which call for the sacrifice of patriotic ideas or dreams.

There are three theories of control of the civil government by the church discussed. The first is direct control, such as formerly held in the Papal states. The second is indirect control, by means of which Hildebrand humbled Henry IV, and the third is directive control, which is the Gallician, and is in a modified form

the Protestant idea. Concerning this latter, the same authority says:

> "A third opinion (holds) that the pope has only a directing and guiding, not a constraining power, over temporal affairs. The church should instruct, exhort, warn and admonish temporal rulers; she may declare that a civil law is unjust, but she has no coercing power, even indirectly in temporal matters. This position of the Gallician school is now abandoned by all Catholics and has become obsolete."

Add to these quotations from this authority such statements as the following:

> "There is no boundary fixed to the dominion in which the church's head can and ought to exercise his own will." Pius x. "We set our Bishop's above Parliament and the laws of Parliament. The church is infallible, not only in defining questions of faith and morals, but also in determing whether any question is such."
>
> **Father Finley (Dublin).**

It would be a good thing if Americans more generally would read the Catholic Encyclopedia and get their ideas first hand. No wise man asserts that Rome is at this time actually trying to exercise these powers and prerogatives of government in America. She will begin as soon as she has the ability, through force of numbers, and official position of her members and loyally to her ideals, to do so.

In the meantime, Protestants should waste neither time nor money in anti-crusades against either of these systems of Ecclesiasticism, but know their own position and teach it and stand fast in it, trusting that the 60,000,000 of the Protestant population will support and carry on American ideals.

The Protestant ideal is that Church and State are equally ordained servants of Christ. Their basic assertion is that every citizen should be the judge of his own loyalty and allegience and should be answerable to God for it. A free church in a free state is his slogan. His conviction is that there should be no subordination of the State to the Church in anything; not even in religion. He believes that obedience by the church in temporal matters should be commanded and that only a directive or prophetic control of the State by the Church should ever be attempted or allowed.

By building these principles into our social order every move of ecclesiastical aggression should be repelled. By these principles we have grown great and by these principles we shall continue to prosper.

Democracy's New Need of Religion

The following editorial utterance appeared September first in the Pittsburgh Post-Gazette. It touches upon one of the fundamental needs of a democracy.

> The news that Billy Sunday is to lay siege to the "Bloody Williamson" territory of Illinois must bring the admission that it is about his turn. True, the state authorities, with the aid of Federal, have lately made a dent on the murderous bootleg gangs, but in the main "shooting it out" has been the order in that section as far back as readers remember. There was the massacre of more than a score of miners at Herrin in 1922, with nothing effective done about it, causing President Harding to say:
>
> > Had it happened in any other land than our own and the wrath of righteous justice were not effectively expressed, we should have pitied the civilization that would tolerate and sorrow for the government unwilling or unable to mete out just punishment.
> >
> > With a statement like that from a Chief Executive of the nation, it will be realized that the time is at hand for any special help that religion can give.

A score of questions spring up in the wake of such a newspaper utterance.

Why don't they call on the atheists from 49 Vesey St., New York City to help solve this problem in the great state of Illinois?

If the state needs this help why wait for the initiative of a citizen of Indiana to furnish it? Why not furnish it in its fundamental form in the public schools and make the work of Dr. Sunday unnecessary? Why not elect a few men who have his convictions, to places of authority in that state instead of the Len Small, Bill Thompson type.

Give Dr. Sunday a chance and under God's power he will clean that cess pool by the purifying power of Divine light. But his work will never make it permanent and stable. The Bible read in the schools and the teacher giving instruction in moral duties, with the churches, Sabbath schools and young people's societies working vigorously at the task of building Christian homes and labor shaking off its radical leadership, are all necessary. Twenty-five years ago, the editor of *The Christian Statesman* conducted a miner's funeral in that district and rode in a carriage with a labor leader of atheistic leanings. What has since happened, was then forecast. This is but another illustration of the old proverb, "When the wicked beareth rule, the people mourn."

Dr. Breckinridge Resigns

Much surprise as well as general regret was manifested at the annual meeting of the Directors of Winona Lake Institution held on August 25th, when Rev. J. C. Breckenridge, who had served as General Secretary for the past seven years tendered his resignation to take effect as soon as a successor is appointed. This was a great surprise to Winona lovers, coming as it did at the end of his most successful year's work. Dr. Breckenridge has proven himself a man of choice spirit, and has labored assiduously for the furtherance of the great work for which Winona stands. He leaves it far beyond what it was when he assumed its direction.

In the first place, the financial situation is the best in the history of Winona. All outstanding obligations incurred in the past seven years have been met in full by substantial gifts from Directors, Trustees and other friends. An outstanding accomplishment has been the action of the stockholders in assigning their stock to a voting trust in perpetuity, about seventy percent of the stock having already been assigned. This transaction, costing more than three years constant effort, places Winona forever on a safe and sound foundation.

The resignation of Dr. Breckenridge is of more than usual interest to the National Reform Association. For many years he has been an unfailing friend of the cause of Christian civil government and has welcomed and advanced the work of the Association. It is with profound regret that this news is received at our office. Winona Lake has so far in its history been one summer resort that has a decided cosmopolitan attitude in its hospitable entertainment of every phase of historic, orthodox, Christianity. May it continue this course.

Nations, in distinction to the individuals of which they are composed, have relations and duties to the God of nations, no less than individuals themselves.

—*Prof. J. H. McIlvane.*

Devotional Page

Ecclesiastical Usurpation in Judea

In the early chapters of the book of the Acts, we have the record of several desperate attempts on the part of the ecclesiastical organization of the Hebrew people, known as the Sanhedrim to exercise the functions of government, which it was the policy of the Roman Empire to take from them. The unsettled conditions in the province of Syria gave them several opportunities in the absence of the Governor or in the interregnum, while the office was changing. Here is the way they attempted to crush Christianity, by a usurped secular power.

> Acts iv: 1-3. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being sore troubled because they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them into prison unto the next day: for it was now eventide.
>
> Acts 5:17-19. Then the high priest rose up, and all they that were with him which is the sect of the Sadducees, and were filled with jealousy, and laid hands on the apostles, and put them in the common prison. But an angel of the Lord by night opened the prison doors, and brought them forth and said, Go, stand and speak in the temple to the people all the words of this Life.
>
> Acts 6:11-14. Then they suborned men, who said: We have heard him speak blasphemous words against Moses, and God. And they stirred up the people and the elders, and the scribes and came upon him, and caught him, and brought him to the council. And set up false witnesses, who said: This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.
>
> Acts 7: 54, 57-59. When they heard these things, they were cut to the heart, and they gnashed their teeth against him. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, as he was praying, and saying, Lord Jesus, receive my spirit.
>
> Acts 9: 1, 2. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired letters of him to Damascus to the synagogues, that if he found any that were of the Way, whether they were men or women, he might bring them bound unto Jerusalem.

Under the Roman Government, this was simply usurpation of authority which did not belong to them.

Several things are evident in this narrative. The power illegally grasped was illegally used and grossly abused. For some reason that has always been the case when ecclesiastics grasped civil power. Whether the whole mental training for religious life unfits men for the use of such power or the blessing of God never was on such a course, students of history must decide.

It was an ineffective form of government. It ran out into fanaticism; it promoted anarchy and confusion. Such also, seems to have been the fate of priests whenever they have grasped the scepter of civil power. It led finally to the destruction of their city, their system of worship and their national life. This also has re-occurred in a modified way, as the result of priestly civil rule.

It would seem that these historic lessons ought to teach the world that it is not wise to join together what God has ordained should be kept separate.

In our day, it is this obsession, that in order to be religious and properly related to a superior spiritual authority, the civil government should be under the control of the church, that is standing in the way of the development of the civil governments into the efficient servants they should be in the world. It is one of our present day tasks, to purge the mind of many Christians, of all folds, from this obsession, as well as of its opposite, that the state has nothing to do with God and religion. As Americans, we are dedicated to this ideal of a God-fearing, God-serving state.

O God, beneath Thy guiding hand,
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshipped Thee.

Thou heard'st, well pleased, the song, the prayer:
Thy blessing came; and still its power
Shall onward, through all ages, bear
The memory of that holy hour.

Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

And here Thy Name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

PRAYER

Gratefully do we thank Thee, O King of kings, that Thou hast led us out of the confusions of a darker past with its blunders and its tragedies, and into the larger light of the present ideals. May we walk in that light and so organize society that it shall fulfill every purpose of Thy will and conserve every blessing of Thy kingdom. Amen.

WAR NO MORE

MARTHA SHEPARD LIPPINCOTT

War no more. Send out this cry
To all the nations of the world.
Henceforth let peace and justice rule
Lest all to war again be hurled.
Let blessings of the God of love
Enfold our hearts with happiness,
For only love and lasting peace
Can e'er the Father's children bless.

Why should we fight for gold and greed?
For power and selfishness give life?
When if we lived the Saviour's way
There'd be no need for war or strife.
Cease then to fight and plan for war
But teach mankind the way to live
So that our land to all mankind
The greatest happiness may give.

We're tired of selfish plans for strife
And all the misery it brings.
Let's shame it all with Christian light
And make foul darkness take it's wings
Back to the ancient godless world
Back to the folly of the past
That all the joys of peace and love
May come upon our lives at last.

It is to be feared that not a few of our best citizens and most virtuous people have without reflection let themselves be betrayed into the belief that the maxim, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's," really means that Caesar has nothing to do with God.

—Bromberger.

Because this nation has ever been the asylum for the oppressed fleeing from persecution, does not argue that we should turn it into a cesspool for the off-scourings of the earth.

THE STORY

Americans All

Dr. Covington was announced as the speaker for the weekly, noon day luncn of the Rotary Club in Linesville. This fact assured a ninety-five percent attendance of the club members for he was one of its most popular members and speakers. The causes of his popularity were that he was a man of wide culture, strong convictions, broad sympathies and a frank, winning manner. He had officiated at the entrance into this life of perhaps one-third of its members and had been a considerable influence in keeping all of them in health for almost a generation. In his case popularity grew out of love and gratitude, as well as admiration for his qualities of heart and mind.

When he was announced, the presiding officer remarked that "he was going to prescribe for the health of the national body politic, by discussing what we ought and ought not to do, to guarantee the blessings of peace to ourselves and our posterity."

In direct, well-chosen words, with no attempt at oratory, he advocated entrance into the League of Nations and adherence to the World Court on the ground that only the machinery of peace, could ever secure permanent peace. He ridiculed that false idea of sovereignty that preferred the arbitrament of war, to the establishment of international law and the machinery necessary to administer it. He advocated an army and navy adequate for policing the nation and first line defense, with such schools and training as were necessary to make them efficient but opposed any military training, voluntary or compulsory in the public schools of the nation, from kindergarten to university, as likely to keep alive the psychology of war and the aggressive war spirit. He declared his belief that the time had come in the history of the world when as a nation we should cast aside the clumsy arms of force and trust to our righteousness, our neighborliness, our ability to arm if need be and the promised protection of God, in setting an example of adherence to International Law.

Most of his auditors agreed with him and cheered his address to the echo and were astonished the next day, when one of the younger members of the club, Captain Atchison attacked the Doctor vigorously in the Daily Recorder for the sentiments of his club address.

Captain Atchison was a graduate of a college where compulsory military drill was the law. At the outbreak of the war, he volunteered, and applied for a position in the Officer's Training Corp and by his intelligence, application and efficiency won his way to a Captaincy before the A.E.F. was demobilized. He also was popular, but his popularity rested on a different basis than that of Doctor Covington. He appealed to the romantic and the hero worship of the younger set of the city.

In his article, he impugned the patriotism of the Doctor, called him a pacifist

and declared that his opinions, if they prevailed would invite aggression from even fifth rate nations all over the earth. Especially did he condemn as utterly un-American any surrender of even the slightest element of American sovereignty, declaring that national self-respect demands that we hold in our own hands the decision as to what we would or would not do, in any contingency in the future. He declared that the Defense Act established the R.O.T.C., the summer training camps, compulsory drill in Land Grant Colleges and voluntary drill in all other colleges and high schools, where they choose to cooperate with the War Department. He asserted that to oppose this policy was a poor grade of patriotism and that every one hundred percent American should support this law and oppose all pacifism wherever it dares to lift its head. The community took sides and good naturedly debated the question for perhaps a week.

It so happened that there was another organization in Linesville, which had some vigor, that was the organized Bible class of the Presbyterian church. Both Doctor Covington and Captain Atchison were members of it, though neither and especially the Doctor, were very regular attendants. About a year before this little word conflict occurred, the personal workers committee had gotten hold of a rather wild, young fellow, known as Bud Richardson. Bud was a good natured, but rather excitable, emotional type of man whose early training, both at home and school, had been rather scant. He drank, gambled, fought cocks and raced horses and at last landed in the penitentiary for bootlegging. When he came out, the boys from the Bible class met him and did their best to straighten him up. He responded in a remarkable way, secured employment, united with the church and was making good. On the Sunday morning after Captain Atchison had attacked the Doctor for his speech at the Rotary, Bud was on hand early and evidently had something on his mind. He fidgeted in his chair until time for the business part of the meeting, then he got the floor and began to speak. "There isn't room enough in this Bible class for me and the guy who pitchd into the Doctor this week" he said. "I thought this bunch were trying to live the teachings of Jesus Christ. Doctor Covington is if I know anything about it. I did not hear what he said at the Rotary Club, but I'll bank on this, it was alright. Anyway, Captain Atchison isn't the one to teach him Americanism, or anything else. The Captain is fine on the fighting field, as game as any cock that ever went into the pit, but I'll bet there isn't a day goes by that he doesn't knock the corners off the traffic laws with that Cadillac he drives, and I happen to know that some of that Scotch that sent me up, leaked into his office."

At that moment, Mr. Hendry, teacher of the class interrupted with the remark, "This is not the time nor place for such a speech as this brother has made. We are not a body to sit in judgment on any man, nor accuse any man. Nor do we make this a place to thresh out controversial subjects. In my opinion, Doctor Covington is perfectly able to look after himself and needs no defense. Furthermore our brother should remember that one essential element of Christianity and Americanism is toleration of differences of opinion and fairness

toward all. We shall have a better church and a better country, if we practice this virtue. We will now proceed with the lesson for the day."

At dinner that day Mr. Hendry related the incident to his family merely as a bit of news and was rather surprised when his wife, who was a leader of the Missionary Society asked, "Did you mean to advise Bud Richardson that it was Christian to tolerate breaking the law?"

"Well, sacrcely that," he replied, "I was thinking of the differences between the Doctor and the Captain."

"I'll venture that Bud did not understand it that way. But you men and your Americanism make me smile. If I remember we lost the last election to the wide open town crowd, by a narrow margin, and I think you were among the number who forgot to register and so could not vote. You are all Americans and fairly good ones too, when you do not get on your one hundred percent hobbies, but to make a one hundred percenter, I would have to roll you all into one and then take out your several faults. In the meantime I side with Bud and the Doctor in this matter. Bud may have been a little blunt in the way he put it, but I have ridden in the Captain's car, and have not the slightest doubt about the Scotch, and I am glad some one had the courage to call the Captain on his hundred percent bluff. At our last meeting we banteringly discussed electing one of our number to play the Carrie Nation role and tear up the filthy magazines on the news stands and publish the names of the few church members who still patronize the bootleggers. I shall move that we give Bud a vote of thanks at our next meeting."

Uncle Bertram's Garden Sass

Mixing Christian morals and materialistic morals, is like mixing pumpkin and melon seeds, always results in a worthless product.

When people hate the imbecile traditions of those whose god is their belly, as much as they hate a leaky roof or a cellar full of water, and as badly as I hate weeds, there will be a cleaner society with "sweeter manners and purer laws".

When I see the tomato vines all turning black, I don't think I'm getting a new variety, but I know they are dying of black rot; and when I see most of the writers turning out pessimism immorality and asininity, I don't call it modern genius, its just pagan rot.

FROM THE WORKERS

Mrs. Shepard's Letter

It is a difficult undertaking to make the position of the Mormons in Utah clear to the general reader when one considers the political situation in that state.

Toward the United States the Mormon power observes the forms of republican policy, while in fact, it is a despotism as absolute in its control over its people as ever existed on the earth. That such an institution should have been able to plant itself in the very heart of the United States, to *maintain itself* and to *steadily increase* in *power* is one of the anomalies of the times. It reveals, on the one hand, how slow a perfectly free people are to realize when a serious danger threatens them; on the other, what results cunning and unscrupulous leaders may achieve through appeals to men whose minds are *clouded* by ignorance and *steeped* in superstition.

Ask nine out of ten men in the country what there is objectionable in the Mormon faith, and the answer will be that polygamy is secretly preached and practiced. That behind polygamy there is in the Mormon creed a deadly menace to *free government,* few suspect. The Mormons have a "celestial kingdom of God," and a "kingdom of God on earth." This latter means the rule of its people in temporal things and the dream of the Mormon leaders is, that under this rule the governments on the earth will one by one be taught, until the whole world will be subjugated.

The Mormon Church teaches most explicitly that every government framed by man is illegal; it declares that its government came direct from heaven; that the president and apostles of the Mormon Church stand on earth the direct vice-regents of the Almighty; and that by revelations, dreams and other juggling, they are at all times endowed with wisdom to guide their people aright in all things—temporal as well as spiritual. The Mormon leaders claim to be infallible, not in the sense of a court of last appeal, but as men inspired, who catch the thoughts and pronounce the words of Deity. *This claim* is *admitted* by their followers.

Today, the Mormon Church holds the balance of power, politically, in eleven western states. No political leader in those states dares to criticise the Mormon Church, for enough voters have been located at strategic points, to dictate the election or defeat of any candidate.

The Mormon Church—Church of Jesus Christ of Latter Day Saints is governed by a code which is said to be a close copy of that which prevailed in Peru under the rule of the Incas. It is a most perfect and complete organization.

A recent newspaper tells of Reed Smoot's visit to Salt Lake City early in September, and reports that he was quite displeased with the condition of the Republican party in Salt Lake County. Scandal in the county and city offices may defeat the party candidate for a Republican Senator to take the place of

the Mormon Democratic Senator, Wm. H. King, whose term expires next year.

The scandal shows that a Republican County Treasurer has been suspended after an audit of his accounts. The three county commissioners were severally under charges made by women in civil actions for $10,000 damages each; a Republican city employee has been found to be short in his accounts, after his body was discovered in the basement of his home with a rifle bullet through his head. These conditions were not pleasing to Senator Smoot. He conversed with prominent Republican officials. Some advised "watchful waiting."

Few wanted public attention called to the situation, any more than was necessary. In spite of all this, the Senator came out with a broadside which appears in the language of the circus, to have "stirred the animals." He said, "The Republican party has neither patience nor tolerance with such officers. The condition affects more than the individuals named. It affects the public, and loyal Republicans are demanding that culpable persons retire from public office." So far, the only tangible result is the announcement that a call will be issued for the Republican County Committee to meet some time next week. We are facing a most critical time in American history and the presidential campaign of 1928 will require careful and prayerful preparation. There are many issues that will need our consideration, but the Mormon Church and its political intrigue, calls for a demand from Christian citizens that the rule of the Mormon Church in temporal affairs be forever abandoned.

I quote from a statement made by a Mormon and published in a newspaper some time ago. "Our vote is solid and will always remain so. It will be thrown where most good will be accomplished for the church. In some great political crisis, the two present political parties will bid for our vote. We will then hold the balance of power and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States.

We possess the ability to turn the political scale in any particular community we desire. Our people are *obedient*. Our people sell their houses, lands and stocks and move to any part of the country, the church may direct them to. Our church organization is the completest one the world has ever seen, and our people never desert the colors of the church in a political contest. They vote for tried friends of the church and whatever they do here, they will do everywhere our principles and our institutions spread."

The Mormon Church has never surrendered a single subjugation. Here is the challenge to America. Will you allow this to continue?

Is This Nation Secular or Christian?

W. S. Fleming

On the back of the program of the recent Chicago convention of the Religious Education Association, it was said "Because of the secular nature of the state, its schools may not teach religion, nor can any appeal be made to religious motive." A little later the program declared "The name of God may not be used in the schools. Ten months ago, in San Francisco, I was invited to speak

over the radio on the Bible in the public schools, the one condition being that my manuscript should first pass scrutiny. The censor, a bank teller, found in my typed speech the statement "This is a Christian nation" and ordered it cut out, saying "Everybody knows that is not so." Both the program and the teller spoke with an air of finality, with no question on reserve, as though their statements were well established, generally understood facts.

This writer wishes to ask both teller and program builder, in the language of the street, "Where do you get that stuff?" It is the basis of exclusion with which we are concerned. Two diametrically opposite views come before us—the one on the program and the one the censor cut out. Both cannot be correct. Which is right? Which is wrong? Is this nation secular or is it Christian?

The Standard Dictionary says secular means "having reference to temporal rather than spiritual or religious affairs." A secularist is defined in part as "one who believes that religion should not be introduced into public education or in the management of public affairs." Probably it is in this sense that the writer of the program calls himself a secularist, and he doubtless uses the word secular as above defined. When he says "The name of God may not be used" in the schools, presumably he does not intend to declare himself a philosophical atheist, denying the existence of God, or that the schools should teach such a view. He only means perhaps that the schools should disregard God, leave him out, live as though there were no God, exactly what Flint calls "practical atheism." If he does not intend that, just what is his thought? If he does mean that, will he say so openly? Has he not already said as much when he declared that "the name of God may not be used" in the schools? I wrote 60 religious and educational leaders asking them several questions about the statements on the program. Some said the program "exaggerated." Some thought the statement ridiculous. Some thought it might be a matter of definition. Just how will one define "God" or "religion" to explain away the demand for practical atheism in the schools of the land? And if the program writer insists that his statements are correct, is he right or wrong? Is this nation practical atheist in educational matters? In other public matters? Are we a secular or a Christian nation?

When the censor insisted that this is not a Christian nation, just what did he mean? What did this writer mean when he said "This is a Christian nation?" What do we mean when we call a man a Christian? That he believes the teachings and tries to practice them, of course. Just so I meant that this nation is Christian in principle if not always in practice. It is based on the principles of Christianity. You cannot say a man is not Christian merely because he spends most of his time in material matters. It is the principle that guides the hand that determines the character, not the work the hand does.

The burden of proof rests upon the program builder and the censor, but we will assume it to bring out the truth. And I begin with the definite statement that this is not a secular union, but it is now and always has been a Christian nation.

It is a significant fact that weighs more than volumes of argument that atheists and secularists and some with whom the wish is evidently father to the

thought, have combed American history, compassed sea and land, to find evidence that this is a secular rather than a Christian nation, and have found mighty little support for their case. So far as I have discovered, they have not brought to light a single court decision. They do have just one minor incident in our early history. About 1793 the infant republic made a treaty with Tripoli, a little Mohammedan pirate nation, in which it was said that this nation is not founded on Christian principles. Friends of secularism trot that old treaty out on every possible occasion as both exhibit A and exhibit Z of their case. The latest occasion being recently when they tried to throw the Bible out of the schools of Minnesota. Within six months past, the supreme court of that state said, "No great weight should be given to a fugitive statement, found in a treaty of early times with a pirate nation, as an authority on constitutional law." And the court went on to say, "We think it cannot be successfully controverted that this government was founded on the principles of Christianity." Thus ends the boasted argument to prove that this is a secular nation.

On the other side the evidence is abundant, too much for brief space. It is a pure gratuity to hold that because a nation does not interfere with the citizens in religious and church matters, if therefore has no religion of its own. It is just as unreasonable to hold that it is non-religious because it has no formulated creed. The Federal Constitution nowhere denies religion. Nowhere does it say the nation is secular. It promulgates Christian principles, for religious and civil liberty are both Christian in essence. It recognizes the Christian Sabbath as a holy day or a holiday by giving the President that day off. The Declaration of Independence is the American Magna Charta, older, more durable and greater than the constitution, for the constitution rests upon it. The first sentence of that great document insists that it is a "God" given right to establish a nation. Its second sentence declares that the "life, liberty and pursuit of happiness" as well as other rights which they sought come from the "Creator." In the closing sentence they appeal "to the Supreme Judge of the world," and declare "firm reliance on the protection of Divine Providence." The men who wrote that document and backed it with their lives, do you think that they would make a nation that ignored the author of their liberty, the One on whom they relied to help them win it?

True, God was not formally recognized in the constitution nor openly appealed to in the convention, both of which were mistakes; but it does not follow that they intended to establish a secular nation under the leadership of France, as has so often been said. The one man of the body through whom the French influence would be most likely to appear was Franklin, and it was he who called for prayer in the body. They believed in God, were praying men and doubtless did a lot of praying in private. But the struggle for religious liberty was on just at that time and it was hot, and probably they feared, as other more recent groups have feared, to inject that question might disrupt the convention. But when it was over and the constitution adopted, then they prayed in public and showed their faith in and reliance upon God. Washington did not call for prayer in the convention, but his first act after he became presi-

dent was to lead the entire Congress in a body to St. George Church in New York City and with them join in religious worship. This religious service had previously been arranged for by the Congress and was conducted by the chaplain of the Senate. And that Congress, even before the inauguration, had appointed two chaplains, one for each house, and they had prayers every morning, and the custom continues to this day. Did they set up a secular nation that must keep religion out of "the management of public affairs?" and then at once proceed to tear their own rule to tatters?

That very same body of men, less than five months after the inauguration of Washington, reenacted a famous ordinance forever encouraging education on the ground that it helped religion, saying at the same time that religion is necessary to good government and the happiness of mankind. Did that group of men aim to build a nation that would exclude religion from public affairs? And the political descendents of those men, the Senate of the United States in 1863, by resolution containing the words "encouraged by the assurance of His Word, to seek Him for succor according to His appointed way, through Jesus Christ," called upon the President to issue a proclamation setting aside a day and calling the people to national prayer and humiliation. A secular nation? The claim is absurd.

Just one more historical fact. In 1892, in the Trinity Church Case, known as the Christian Nation Case, the Supreme Court of the United States, after reviewing at length the early history of the colonies, declared "This is a religious people." After further review of our history, the court said "This is a religious nation." After further inspection of more modern days, the court closed the case with the words, "THIS IS A CHRISTIAN NATION."

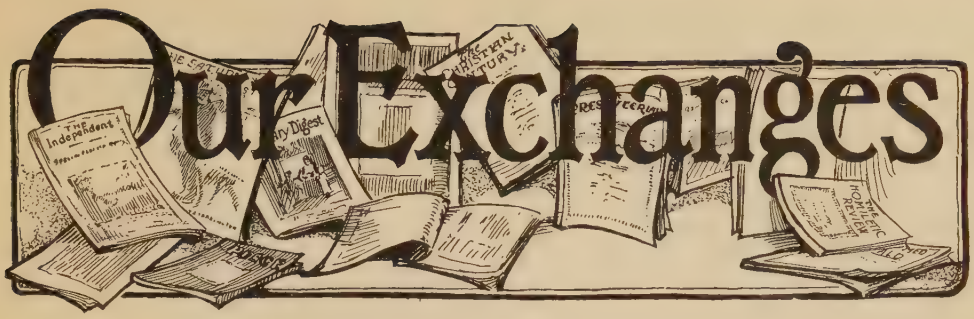
Who said this is not a Christian nation? Who said ours is a secular government? He is ignorant of fundamental American principles. Send him to school

A Testimonial Dinner

One of the most enthusiastic Prohibition enforcement meetings held in recent months was staged in the great dining room of the Fort Pitt hotel in Pittsburgh, Pa., Sept. 16, at noon.

Rumor had it that Prohibition Administrator John D. Pennington was about to be removed because of his zeal and efficiency. A hasty call went out for a testimonial dinner. Assistant Secretary Seymour Lowman, Dr. Doran and others were invited to come and hear it. Dr. Hutchinson, secretary of the Home Missions of the U. P. Church presided, Mr. Lowman and Dr. Doran spoke of their appreciation of Commander Pennington. Then F. Scott McBride, Homer W. Tope of Philadelphia, Dr. W. L. McEwan of Pittsburgh and Mrs. Ella M. George, president of the Pennsylvania W. C. T. U. in brief, strong, unequivocal speeches told what the Dry people of the district thought of the matter, and their confidence in and admiration for Commander Pennington. A big sheaf of roses was presented to him and a score of telegrams and resolutions were read from all over the district. Resolutions were passed and forwarded to Secretary of the Treasury Mellon and Assistant Secretary Lowman and Dr. Doran.

In his reply Commander Pennington feelingly expressed his appreciation, gave a summary of his year's work and introduced his staff. The dinner closed with a solemn pledge of loyalty to the constitution as it now is, and a determination to enforce it.



THE pictures with the nasty if inapt names may be making money for their producers and exhibitors. But also they are heaping up a cumulative disgust which some day not so very far distant may endanger the prosperity of the entire industry.—*Northwestern C. Advocate.*

THE worst feature of all, to my mind, was the constant presentation of fighting and bloodshed. Murder was presented and the pistol drawn at the slightest provocation, and I could not help but think that here may be found one reason why, in some centers, life is held so cheaply.

—*Samuel Horton, Report on Investigation in America.*

THESE are the four elements of the Mexican situation: an inexperienced government with a social program; foreign investments that control the economic life of the people; the department of state at Washington unsympathetic and suspicious of bolshevist plottings; and a mediaeval church opposed to social change.—*The Baptist.*

AT any rate, whatever American statesmanship may decide, this country has made up its mind. We flatly decline to regard America as a potential enemy. We shall still refuse to believe that any American President will take upon himself the reversed role of George III. We will continue to regard war between the two peoples as unthinkable and impossible.

—*J. L. Garson, in London Observer.*

IF Mencken were educated as well as a little instructed, if he had ever thought deeply in human fellowship, if he had ever borne a pack on sore feet, he would know that it is his brand of smartness which generates the emotions that cause war in which such as he never bear the burdens. His class are the ones endangering free speech and calling for czars, kaisers, Lenins and Mussolinis to suppress it. They are the enemies of democracy.

—*Frederick Palmer, in American Legion Monthly.*

SOME day perhaps the two nations will wake up and say, "A plague on both your Admiralties. We don't mean to fight; therefore we don't mean to prepare to fight." It is this unavowed yet always operative assumption of a possible war necessary to be prepared against which has been the whole and sole stumbling-block throughout the negotiations, and it will remain a stumbling-block so long as it is accepted. It may do more; it may even establish in people's minds

the possibility of a war which hitherto they have declined even to contemplate. And once war is accepted as a thing that must be provided against, the first step will have been taken towards that desperate contingency.—*Manchester Guardian.*

IF the necessity for his apology makes Mr. Ford more cautious hereafter about what his agents do, it will have served a good purpose. One thing it ought to produce immediately—the discontinuance of "Mr. Ford's Page" in the Dearborn Independent, or else the assurance that hereafter it may be taken as Mr. Ford's actual thought on the topics of the day.—*Northwestern Christian Advocate.*

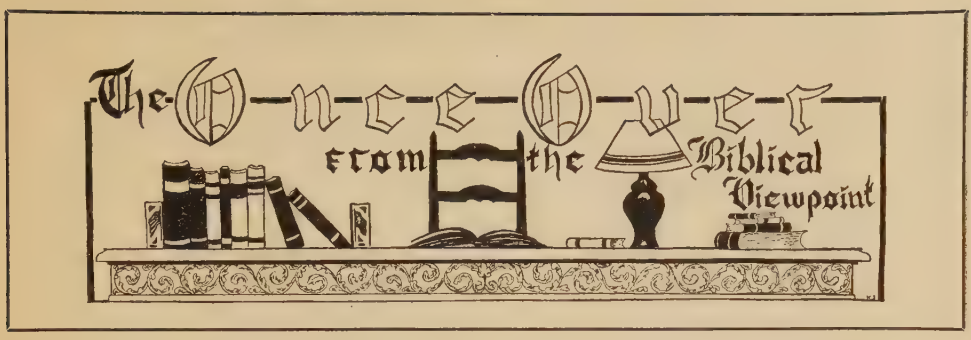
WE would like to convince our readers that no pastor singly, and no group of pastors in a city community can fight secularism unaided. It is the disease of American life most fatal where crowds gather, but really latent in the general temperament of the people. It must be counteracted in the centers of population, because it "breaks out" there and through the secular press and by commercial agencies spreads from the big cities.—*The Lutheran.*

IT takes a pre-Christian thinker to give short-sighted Christians the true ideal. Plato it was who said: "The penalty good men pay for not being interested in government is that they are then ruled by men worse than themselves." The indifference of Christian men and women and their lack of vigilance and vital interest is to be blamed for the presence of selfish and bad men in the ranks of our public servants.—*Arthur Randolph, in The Watchword.*

NEARLY a decade has the Roman hierarchy defeated the movement for a Department of Education. The National Education Association, the Woman's Christian Temperance Union, the Scottish Rite Masons of the Southern jurisdiction and more than a score of other leading Christian and patriotic national organizations have steadfastly favored this measure since it was introduced in Congress nine years ago. But the hierarchy of Rome has fought it with such energy that no Congress has permitted it to be reported from committee in either house.—*The Protestant.*

WE are not now concerned for the partisan politics of either party. We are trying to look at this matter as a Christian citizen, with a view of finding in the sight of God what his duty would be on election day, when we come to vote, and it is this: If the Democrats do not give us any other man for whom we can cast our vote, and the Republicans do give us a man who is a Protestant and a loyal defender of the Constitution, including the Eighteenth Amendment, it is our duty to lift high our heads, march to the polls like free-born Americans, who will not allow the whip of Rome and Rum to crack over our heads, and cast our votes for the Republican candidate. And, gentlemen, many will do it—for to stay home and not vote would be one-half vote for Smith.

—*Richmond Christian Advocate.*



Spread Eagle. By George S. Brooks and Walter B. Lister. Charles Scribner's Sons. Cloth, 149 pages. Price $1.75

The title of this drama is the name of a supposed Mexican mine. A good title might be, "How Latin American Revolutions are made in New York." Reading it raises in the mind such questions as these. Was Villa's raid into New Mexico engineered and paid for from New York? Was the attack on the passenger train that led to Miss Anderson's death last week paid for in the same way?

It is strongly written, though there is a streak of vulgarity in it which is disgusting and entirely unnecessary. The story is of one Martin Henderson, a New York financier, who had his money invested in Mexico. He wanted the American flag to follow his dollars and permanently defend them. He hired a cutthroat Mexican General to start a revolution and financed it. Then he sent the son of a former president of the United States into the district as a mining superintendent, to have charge of the Spread Eagle mine, with the tacit understanding that he was to be shot in order to bring on an intervention. The scheme worked, but the American army came across the wounded boy which, however, did not prevent the intervention.

If there is any truth back of this picture, the definite facts and names should be published. The American people are entitled to know them. If, however, the play is pure fiction based only on suspicion, it is a despicable slander which ought to be sternly suppressed by public sentiment, if not by process of law. Its worth depends upon its actual not on its possible truth. Such a play may be a composite of actual occurrences. That would be legitimate.

But unless the major incidents can be backed by actual facts, the play should be withdrawn. We wish we knew the truth. While we have little sympathy for our present Mexican oil and mine investors, they should not be slandered any more than other people. If they have done these things they deserve more than they will probably get.

Influence Of The Weekly Rest Day On Human Welfare. New York Sabbath Committee, New York. Cloth. 120 pages

The light of nature on the Sabbath Rest Day, would also be a good title for this book. The scientific research covers physical, mental and spiritual conditions as affected by the observance of the Sabbath. The investigations have been carried into the home, industry, politics and the church life. As supple-

mental to the Scriptures, this book will be eminently useful in maintaining the institution of the Sabbath both as a religious day and a civil rest day.

Jesus Only. By Benjamin Samuel Varjabedian. Published by The Homestead Co., Des Moines, Ia. Cloth, 361 pages. Price $1.50

Oriental in its cast of thought, mystical in its fundamental approach to all Christian ideas, this beautifully bound, carefully wrought out book adds another to the valuable devotional works that are becoming happily more frequent in the last year or two. In seven sections he deals with the final authority of Jesus, Jesus as the Son of Man, the deity of Jesus, the soul of Jesus, His invitation, unity with Jesus and the Kingdom of God.

The author's plan throughout is first to state his views in conjunction with their biblical expressions, then follow this with a rich collection of choice quotable sayings from the great Christian thinkers of the ages. It thus makes a rich mine of devotional thought. One could not read it without feeling the same exhiliration of spirit that one's body feels when passing from a hot and depressing room into the cool out doors of a summer night. From the viewpoint of our occidental pragmatism and practicality it may be a little disappointing. For instance we turned expectantly to the chapter on the Kingdom of God and if he had ever read the expression "Jesus the prince of the Kings of the Earth" or "King of Kings" or had read the thirteenth of Romans he showed no trace of it. It was purely individualistic. The Kingdom will come when all obey Christ. Not a hint of Christian organization of the growing minorities and soon to come majorities into efforts to embody obedience in the forms of government and the laws that govern. This latter is not the contribution we ought to expect from the oriental mind but rather should we be thankful for the warm sweet mystical ferver of personal relationship to the Lord Jesus. This he has given us and we shall be the richer in soul for having read it.

The American Government. By Frederic J. Haskin. Published by the author, at Washington, D. C. Cloth, 484 pages. Price, $1.00

This is a description of the machinery and working of the Federal Government. It is divided into forty-two brief chapters, each of which is devoted to a distinct part of this complicated governmental machine. It is well written and makes easy, attractive reading. The book should be of especial interest and use in school libraries, and for teachers of civics and United States history. Familiarity with the Federal Government is one of the surest ways of generating patriotism, and this book should help in this direction.

LOOKING back over the last thirty years, one of the significant changes in American life is the universal condemnation of that hold over from frontier times, lynching. Then the prevailing sentiment was, "He got what was coming to him." Now the prevailing sentiment is, "Society is disgraced because it did not give to him what was his due, justice in the form of a fair trial."

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Dearborn, Mich.

Editor Christian Statesman,
Pittsburgh, Pa.:

Dear Sir: In my work today I gave more time to your September issue than is usually possible in a survey of purely editorial expression, for the reason that I believe church membership forms the best material in which to propagandize true patriotism. I have also long believed *The Christian Statesman* intelligently independent, and particularly free from that religious intolerance which so disgraces many church papers, unfitting them for either religious or political leadership.

I am not a Catholic, but affiliated with a Protestant Church. Because of dimness of vision and dullness of hearing, I needs must take my sermons by radio. I listen in every Sunday. This gives me variety, and I am pleased to say that, be the speaker Rabbi, Rector, Priest or Baptist or Presbyterian Pastor, I have yet to hear the first word in prayer or sermon to indicate bigotry or even sectarianism. No man, in my opinion, can be a Christian or a true citizen who denies to those of other sects the same civil and religious rights he claims for himself.

Judge, then, of my disappointment to find *The Statesman,* in its exchange page, could find among its hundreds of colleagues no worthier sentiment than opposition to Al Smith for nomination to the presidency. A man who, in a score of years in public, seems to have an unimpeachable record, is deemed ineligible to highest honor because he is a member of the Catholic Church. Think of it and weep. One of the clippings was not genuine, but from a propagandist clip sheet, with the silliest of all pleas, the possibility of a Catholic Supreme Court. I am a Democrat, but not in favor of Governor Smith, because I am a reformer, and devoted to the restoration of democratic principles of government, while I believe my party has, like that in power, too long been under monopolistic control. Smith's location is against him. If so be he is at the head of my ticket, I for one, hope the other proscribed religions, with the many outside the church who believe in fair play, and whom *The Statesman* has thus challenged, will join to make impressive the Declaration of Independence and the Constitution's guaranty of liberty of conscience.

Finally, less than a month ago I attended my first high mass funeral service. My favorite brother, after attaining his majority, became a Catholic. He was a good boy, a good citizen, and to me as fitted for all the duties and privileges of a free country as any. His earthly remains were in the casket.

Dear Friend:—We fear that you read our exchange page in the September issue rather hastily, for a glance at that page reveals the fact that you mention the extract taken from the Methodist clip sheet, but discuss the one taken from

the United Presbyterian.

We are sincerely sorry that you labor under the difficulties you mention, and are glad you are enjoying the radio. Like you, we enjoy it and rejoice that this new means of disseminating thought is being kept from partisanship and controversy. In our experience, the only departure from this ideal during the past year, has been the rather caustic and intolerant denunciations by Dr. Cadman, of those whom he accused of intolerance. As nearly as we could fathom his meaning, that includes all who still believe in historic, orthodox, evangelical Christianity and have the courage to stand for their convictions The management of these broadcasting plants realizes, no doubt, that the very nature of this contact demands that it be kept free from sectarianism and radicalism, but attempts are continually made to depart from this rule. Some of them succeed and there are a few purely sectarian plants. However, the case of a magazine which is the official organ of a body devoted to the promotion of Christian civil government, is quite different. It is under no such restraints or limitations and has duties and responsibilities which no broadcasting station today assumes or can assume. These duties and responsibilities require the discussion of subjects which are naturally excluded from the air. In these discussions, we try to be just as liberal and tolerant toward all, as we believe the Lord Jesus and His apostles would be if they were here, and as we expect others to be toward us. This, however, does not require them to be silent where they differ from us. Toleration is a Christian virtue, but where it runs out into indifferentism it becomes a vice.

Now, as to those exchanges, we had a dozen which suited us as well or better, but the exigencies of the last minute, in another department, crowded them out. We are at a loss to understand your estimate of the Methodist clip sheet. Why is that not genuine? It comes from the representative of four million people. However, we do not assume responsibility for these clippings, but let them speak for themselves. We believe the public, just now, is interested in what the religious press has to say about Governor Smith's candidacy and these two are representative of the thought of two churches. These two clippings contain two ideas which we thought and still think, are of interest to our readers.

Three objections have been urged against him as a candidate; his wet record, his connection with the Roman Church, and with Tammany. Prohibitionists naturally say that his record is anything but "unimpeachable." He destroyed the Mullen Gage law and while repeatedly taking oath to support the constitution of the United States, he has refused to lift a little finger in the enforcement of the Eighteenth Amendment. This they declare is perjury, and it will be a difficult task to prove it otherwise. Is it then un-American intolerance for anyone to oppose the candidacy of a man, who is put forward with the express hope, that as president he would do to the Volstead law what he did as Governor to the Mullen Gage Law? The clip sheet extract simply points out his possible power as president to do this. Is that not of legitimate interest to all American Christians. Is it un-American intolerance to give expression to opposition to such a course?

There are many who oppose Governor Smith because of his adherence to the Roman Catholic Church. This is not because of his religion, as such. Few have any citizenship quarrel with that, but it is with the fact that he has given allegiance to a political power which is centered in Rome. This power claims the right to dictate to him what is right in politico—moral matters and to discipline him if he refuses to obey. This puts opposition to him squarely on a poiltical basis. No declaration on his part, so long as he keeps that allegiance intact, can alter that fact.

Now mark this, that there is nothing in the Declaration of Independence, the Fourteenth Amendment, the Bill of Rights, or any judicial decision, that makes it either un-American or intolerant for the voter to inquire into or discuss such a fact, nor to make the casting of his vote for a candidate contingent upon his keeping clear of such entangling alliances. The citizen is something of a sovereign himself in that matter and can demand what he will. If he tries to have a law passed to do for the body politic what in his citizen capacity he does for himself, that is another matter. The constitution stops that. But the citizen owes allegiance only to his God and his own understanding of what constitutes the safety of the Republic, in casting his vote. This sovereign, independent initiative is the vital thing in Amercan citizenship and no man can be charged with intolerance or the violation of the letter or the spirit of the constitution, because he takes cognizance of such facts concerning Mormonism, Romanism, or any other ism. It is simply the intolerance of indifferentism which would forbid any man the right to express his conviction on such a matter, in his own home, office, church or newspaper.

If the time ever comes when there is truly an American branch of the Catholic Church which has definitely and finally renounced the doctrine and fact of the right of indirect control by the Vatican, this controversy will pass away. Until that time it will continue and no charge of intolerance will bluff true Americans into silence.

A third class of objectors to Mr. Smith as president are those to which you belong I believe. They assert that he is a hand picked Tammany candidate from the streets of New York. They know New York is a cross section of Europe, rather than an integral part of spiritual America. It differs from the rest of the country in language, race, ideals and habits. No man with such a spiritual and mental handicap could ever be an acceptable president of our great country. A man may live in New York and not be of that city. He may be domiciled there and yet know and sympathize with the ideals of the people of the United States. But Mr. Smith is of New York and thoroughly imbued with its spirit and principles. It is neither un-American, provincial nor intolerant to object to that sort of provincialism for the presidency.

We are not much given to dealing with politics and the personalities of candidates in the National Reform Association. Our work is with principles and is purely educational. Yet sometimes persons get tangled up with principles, and we cannot avoid all reference to them. We cheerfully extend to every one, every privilege of the freedom of speech and the press that we ask for ourselves and that we believe is true American tolerance.

A Colorado industrial plant bears the following notice on its walls:

"This company is going to get along in the future without the services of bootleggers or their customers."

Practical patriotism, good business sense, and real Christian benevolence, we should say.

The Pacific Christian Advocate, broadcasting editorially.

"Heresy is not the great danger confronting the Christian church, Ecclestiasticism is."

This issue of *The Christian Statesman* has tried to emphasize that fact from the viewpoint of political science, but it is strange how these two weeds have always grown together.

The Pacific Christian Advocate speaking editorially.

"The experts have thwarted God's purpose for themselves. A disarmament conference conducted largely by naval experts, can produce nothing but a debate."

Unless, as Lord Cecil said when he resigned, it is dominated by a peace loving, peace making civilian government.

Dr. Godfrey Carter, speaking before the British Medical Association in Edinburgh.

"The initial lowering of mental alertness and obscuration of judgment, must always be present when there are demonstrable signs of alcoholic indulgence."

That means that when you can smell alcohol on a driver's breath, he is too drunk to drive safely. The British are coming to it slowly.

The New York Evening Post, broadcasting editorially.

"A little thing like perjury, is evidently of no consequence to De Valera."

A serious comment on prevailing politico-ethical ideals. But no worse than the Mayors and Chiefs of Police who take the oath of allegiance to the constitution accompanied with the declaration that they "will break any policeman caught chasing a pint."

Ramsey McDonald formerly Labor Government Premier of Great Britain writing in the Manchester Guardian.

To deal with armaments or arbitration without general security must in the end be a vain effort. It may please one generation but will not keep the next in peace.

As we have always contended there must be an effective power to protect unarmed men before men will hang up the guns. Nations are not otherwise minded.

The Minnesota Supreme Court, in the recent Bible reading decision.

"Counsel for the appellant urged that this is not a Christian nation and cited as proof the ancient treaty with Tripoli. No great weight should be given to the fugitive statement found in a treaty of early times with a pirate nation as an authority on constitutional law."

Especially when this treaty was not finally consummated and the statement was left out of the re-draft. Tell that to Franklin Steiner the atheist, if you think it would do any good.

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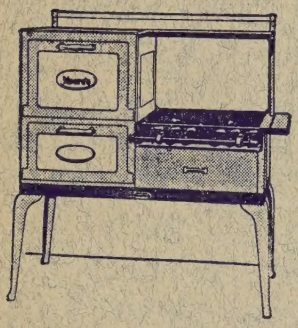

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